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THE
PILGRIM'S PROGRESS

FROM THIS WORLD
TO THAT WHICH IS TO COME.

DELIVERED
UNDER THE SIMILITUDE OF A DREAM.
IN TWO PARTS.

—*w*—
BY JOHN BUNYAN.

—*w*—
I HAVE USED SIMILITUDES...HOSEA, xii. 10.

—*w*—
A NEW EDITION, DIVIDED INTO CHAPTERS
WITH THE
LIFE OF THE AUTHOR.

TO WHICH ARE ADDED
EXPLANATORY AND PRACTICAL NOTES,

BY THE
REV. MESSRS. MASON, SCOTT, AND BURDER.

ALSO,
A KEY TO THE ALLEGORY,
WITH A CRITIQUE ON ITS BEAUTIES.

EMBELLISHED WITH ELEGANT ENGRAVINGS, DESIGNED

BY RICHARD WESTALL, R. A.

—*o***o*—
NEW-YORK:
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P R E F A C E.



THE high estimation in which the "PILGRIM'S PROGRESS" has been held for above a century, sufficiently evinces its intrinsic value; and there is every reason to suppose, that it will be read with admiration for ages to come; probably till the consummation of all things.

The pious Christian, in proportion to his "growth in grace, and the knowledge of the Lord JESUS," derives more and more instruction from repeated perusals of this remarkable book; while his enlarged experience and extended observation enable him to unfold, with progressive evidence, the full meaning of the very agreeable similitudes employed by its truly ingenious author. And even the careless or uninstructed reader is fascinated to attention, by the simple and artless manner in which the interesting narrative is arranged. Nor should this be represented as a mere amusement, which answers no further purpose: for it has been observed by men of great discernment, and acquaintance with the human mind, that young persons, having perused the PILGRIM as a pleasing tale, have generally retained a remembrance of its leading incidents, which, after continuing perhaps in a dormant state for several

years, has at length germinated, as it were, into the most important and seasonable instruction, while the events of their own lives placed it before their minds in a new and affecting point of view: It may, therefore, be questioned, whether modern ages have produced any work which has more promoted the best interests of mankind.

It would not perhaps be difficult to show, that the *PILGRIM'S PROGRESS*, as first published, is as really an original production of vigorous native genius, as any of those works, in prose or verse, which have excited the admiration of mankind through successive ages, and in different nations. It does not indeed possess those ornaments which are so often mistaken for intrinsic excellence: but the rudeness of its style (which however is characteristic of the subject) concurs to prove it a most extraordinary book;—for had it not been written with very great ingenuity, a religious treatise, evidently inculcating doctrines yet disesteemed by the unenlightened mind, it would not, in so homely a garb, have so durably attracted the attention of a polished age. Yet, it is undeniable that *BUNYAN'S PILGRIM* continues to be read and admired by vast multitudes; while publications on a similar plan, by persons of respectable learning and talents, are consigned to almost total neglect and oblivion!

This is not, however, that view of the work which entitles it to highest honour, or most endears it to the pious mind; for, comparing it with the other productions of the same author, (which are indeed edifying to the humble believer, but not so much suited to the taste of the ingenious) we shall be led to conclude, that in perusing this he was highly favoured with a peculiar measure of the divine assistance; especially when we

recollect, that, within the confines of a gaol, he was able so to delineate the Christian's course, with its various difficulties, perils, conflicts, &c. that scarcely any thing seems to have escaped his notice. Indeed, the accurate observer of the church in his own days, and the learned student of ecclesiastical history, must be equally surprised to find, that hardly one remarkable character, good or bad, or mixed in any manner or proportion imaginable; or that one fatal delusion, by-path, or injurious mistake, can be singled out, which may not be paralleled in the PILGRIM'S PROGRESS; that is, as to the grand outlines; for the *minute*, about which too many narrow minds waste their zeal, are with very few exceptions wisely passed over. This circumstance is surprising; that every part of this singular book suits the various descriptions of such as profess godliness; and relates the experiences, temptations, conflicts, supports, and consolations of Christians in our own times, as exactly as if it had been penned from the observation of them, and for their immediate benefit: while, like the sacred Scriptures, it remains a sealed book to all who are strangers to the power of godliness, and that *peace which passeth understanding*.

These remarks may be very properly concluded with the words of a justly admired poet of the present day, who in the following lines has fully sanctioned all that has been here advanced—

“O thou, whom, borne on fancy's eager wing
 Back to the season of life's happy spring,
 I pleas'd remember, and while mem'ry yet
 Holds fast her office here, can ne'er forget.
 Ingenious dreamer, in whose well-told tale
 Sweet fiction and sweet truth alike prevail.

Whose hum'rous vein, strong sense, and simple style,
 May teach the gayest, make the gravest smile,
 Witty, and well employ'd, and like thy Lord,
 Speaking in parables his slighted word.
 I name thee not, lest so despis'd a name
 Should move a sneer at thy deserved fame ;
 Yet ev'n in transitory life's late day
 That mingles all my brown with sober gray,
 Revere the Man, whose *Pilgrim* marks the road,
 And guides the *Progress* of the soul to God.
 'Twere well with most, if books that could engage
 Their childhood, pleas'd them at a riper age ;
 The man approving what had charm'd the boy,
 Would die at last, in comfort, peace, and joy,
 And not with curses on his art who stole
 The gem of truth from his unguarded soul."

COWPER, TIROCINIUM, v. 129.

In respect to the present edition of the *PILGRIM'S PROGRESS*, it may be proper to observe, that the Notes, explanatory and practical, are selected from those publications, known to have been edited by the celebrated reverend Messrs. Mason, Scott, and Burder: to the ingenuity of the latter is the present work indebted for that excellent plan, the *division by chapters*.—Great pains have been taken to examine every scriptural reference, in order to render this edition as correct as possible.—The author's marginal references seemed so essential a part of the work, that it was deemed indispensably requisite to insert them in their places. But as the other marginal notes are only useful in pointing out any passage in the text, to which the reader might wish to refer; it was thought most adviseable to supply their place by a *running title* on the top of every page, conveying as nearly as possible the same ideas: for, indeed, they se

encumber the page, and break in upon the uniformity of printing, that all hopes of elegance must be precluded while they are retained.

To render the **PILGRIM'S PROGRESS** of still greater use, this edition is presented to the public in a form entirely new. The work is divided into distinct sections, of convenient length; the design of which is to oblige the reader to make a frequent pause: for so entertaining is the narrative, that the heart becomes interested in the event of every transaction, and is tempted to proceed with a precipitation that excludes proper reflections: so that it may be justly feared that thousands have read it with no other advantage than temporary amusement, without the least conception of its spiritual design.

Several ministers have thought it a pleasing and profitable exercise, to read and explain the **PILGRIM** to their people in private meetings. Should any into whose hands this edition may come, think proper to pursue such a method, they will find some assistance from the division of chapters made ready to their hand, as well as by some hints which possibly might not have occurred to them.

It is also submitted to the consideration of heads of families, whether the **PILGRIM**, in this form, may not be well adapted for the purpose of reading to their children and servants on Lord's-day evenings. The subject matter is so entertaining, that the attention of all would be secured; and the practical improvements might tend, by the blessing of God, to enlighten their minds in the grand truths of the gospel of Christ.

THE
LIFE OF JOHN BUNYAN.



THE whole compass of biography exhibits not a character more interesting, than that of a man converted from singular depravity of manners, to eminent piety ; and raised from the deepest obscurity, to be an author celebrated for genius, and uncommonly useful to mankind. Such was the excellent writer of the Pilgrim's Progress.

JOHN BUNYAN was born at Elstow, within a mile of Bedford, in the year 1628. His descent was, as himself expresses it, of a "low and inconsiderable generation," his father being an itinerant tinker, and his mother of the like rank. They gave him the best education in their power, which was common reading and writing, of which he afterwards made a very excellent use ; but for the present he gave himself up to the most execrable vices, particularly "cursing, swearing, lying, and blaspheming the holy name of God."

During this period he was not without considerable checks of conscience. At but nine or ten years of age, in the midst of his sports and childish vanities, he was often distressed, both by day and night. For even in his sleep he was terrified with "apprehensions of devils and wicked spirits," and "of the fearful torments of hell-fire," insomuch that he sometimes wished himself to be a devil

to torment others, that thereby (as he ignorantly hoped; he might escape being tormented by them.

These terrors were but partial and temporary restraints upon his conduct, and by no means cured him of his delight in sin, or of his aversion to true religion. He mentions it, however, as a remarkable circumstance in his experience, that though he delighted in his own sins and those of his wicked companions, "it made his heart ache" to hear profane language from people reputedly religious, and to see the wicked actions of persons professing godliness.

The early part of Mr. Bunyan's life was also attended with some hair-breadth escapes from dangerous accidents. At one time he fell into the river Ouse; at another into a creek of the sea; in a third instance he escaped the bite of an adder, and (after wounding it) drew out its sting with his fingers; but the most remarkable instance was the following: while a soldier in the Parliament army in 1645, he was draughted for the siege of Leicester, but another, desiring to change with him, took his place, and was shot through the head with a musket-ball, while standing sentinel.

Soon after this he married a young woman poor as himself; for they had not, he says, "so much household-stuff as a spoon or dish between them." But she had been blessed with a religious education, and brought for her marriage-portion two small devotional tracts, "The Plain Man's Pathway to Heaven," and "The Practice of Piety." These books Bunyan repeatedly read; and though they were not the means of his conversion, they had such an effect on him, that he was willing to "do many things," and give up some of his outward vices.

At this period he received a considerable check of conscience under one of the sermons he heard at church

on sabbath-breaking, to which he was much addicted; but this conviction he shook out of his mind, and the same afternoon returned to his usual Sunday sports, when the following incident happened, which shall be related in his own words :

“The same day, as I was in the midst of a game of *cat*, and having struck it one blow from the hole, just as I was about to strike a second time, a voice did suddenly dart from heaven into my soul, which said, ‘Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell? At this I was put to an exceeding amaze; wherefore, leaving my *cat* upon the ground, I looked up to heaven, and was as if I had, *with the eyes of my understanding*, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other ungodly practices.

“I had no sooner thus conceived in my mind, but suddenly this conclusion was fastened on my spirit, that I had been a great and grievous sinner, and that it was now too late for me to look after heaven. Then I felt my heart sink in despair, and therefore I resolved to go on in sin: For, thought I, if the case be thus, my state is surely miserable: miserable if I leave my sins, and but miserable if I follow them. I can but be damned; and if I must be so, I had as good be damned for many as for few.

“Thus I stood in the midst of my play before all that then were present; yet I told them nothing; but, having made this conclusion, I returned desperately to my sport again: and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin: wherefore I found within me great desire to take my fill of sin, still studying what sin was yet to be

committed, that I might taste the sweetness of it, lest I should die before I had my desires. In these things I protest before God, I lie not; these were really, strongly, and with all my heart my desires: the good Lord, whose mercy is unsearchable, forgive me my transgressions!"

Thus Bunyan went on sinning greedily for about a month or more, till one day, as he was standing at a neighbour's shop-window, and "there cursing and swearing, and playing the madman" (as he expresses it) after his usual manner, the woman of the house, though a loose and irreligious person, reproved him very severely, protesting he was "the ungodliest fellow for swearing" she had ever heard, and enough to spoil all the youth in the whole town.

This reproof, coming from such a woman, silenced and ashamed him; nay more, it even cured him of that detestable vice; and his remark on this circumstance is well worthy the attention of profane and customary swearers: * "How it came to pass (says he,) I know not, I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before I knew not how to speak unless I put an oath before and another behind, to make my words have authority, now I could, without it, speak better and with more pleasantness than I could before."

Soon after this he fell into company with a poor, religious man, that spake pleasantly of religion and of the scriptures; which so delighted Bunyan, that he betook

* Similar to this, was a remarkable circumstance in the life of Mr. Perkins, an able minister of the gospel. While a young man, and a scholar at Cambridge, he was devoted to drunkenness. As he was walking in the skirts of the town, he heard a woman say to a child that was froward and peevish, "Hold your tongue, or I will give you to drunken Perkins yonder." Finding himself become a by-word among the people, his conscience was deeply impressed, and it was the first step towards his conversion.

himself to his Bible, and found great pleasure in reading the historical and more entertaining parts of it. This carried his reformation one step farther. He became now conscientiously moral; his acquaintance reckoned him very godly and religious; and himself thought that he "pleased God as well as any man in England."

Bunyan's two favourite amusements were singing and dancing; these now appeared inconsistent with the character he had assumed, and therefore must be relinquished, though reluctantly and by degrees: they were like the extinction of a right eye, or the excision of a right hand.

All this time, however, he was building upon a wrong foundation; being "ignorant of God's righteousness," he went about to establish his own; and had no suspicion that he was in an error, till one day he overheard three or four poor women in Bedford discoursing on religious subjects. He was much surprised to hear them talk of conviction, the new birth, the sweetness of the promises, and the power of temptation, of the depravity of their own hearts, and of their unbelief; and to hear them bitterly condemn "their own righteousness as filthy, and insufficient to do them any good." "They also spake (as he expresses it) with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to *him* as if they had found a new world; as if they were 'people that dwelt alone, and not reckoned among the nations.'" (a)

These topics were not only new to him, but in a great measure unintelligible; and he was led first to suspect, and afterwards to condemn himself, as a vain babbler and a hypocrite; as wanting the "true tokens of a godly man," and as a stranger to those pleasures which he found

(a) Num. xxiii. 9.

these good people had experienced. This conviction induced him to seek repeated opportunities of their company, and the more he enjoyed of their conversation, the more earnestly he desired it. The various branches of christian experience, and the important truths of scripture, now engaged his whole attention, and he found it as difficult then to bring his mind from heaven to earth, as, at some other times, to elevate his mind from earth to heaven.

Before his conversation, Bunyan had formed a strong attachment to a young man of very loose morals, whose acquaintance he now found it necessary to drop; but meeting with him a few months afterwards, and asking him how he did, the other replied in his usually wild and profane language. "But, *Harry*, (said Bunyan,) why do you swear and curse thus?" The other replied in a great rage—"What would the devil do for company, if it were not for such as I am?"

About this time Mr. Bunyan met with some books written by the ranters of that age, who were a set of practical, as well as theoretical, antinomians. Their leading maxims seem to have been, (when fairly expressed,) those diabolical ones mentioned by St. Paul—"Let us do evil, that good may come:—let us sin, that grace may abound."

About this time he began to read the scripture "with *new eyes*," and as he had never done before; especially St. Paul's epistles, which were now very delightful, though formerly they had much offended and disgusted him. In short, the Bible became his constant companion, and he was, (as he says) "never out of it, either by reading or meditation;" constantly crying to God, that he might know the truth, and follow it.

A fresh difficulty however occurred. Reading in the

New Testament, of the various extraordinary gifts of the Spirit, wisdom, knowledge, faith, &c. he was particularly stumbled at the latter; and, misunderstanding some of our Lord's words on that subject, (a) he was tempted to try to work a miracle to prove his faith. One day, in particular, walking between Elstow and Bedford, it was strongly suggested to him to bid the puddle "be dry," and to say to the dry places, "Be you puddles." But just as he was about to speak, the thought came into his mind, to go under the hedge to pray that God would enable him. On the other hand it occurred to him, that if he tried and could not effect, it would discourage and sink him into deep despair. For this reason he prudently declined it.

While his mind was thus agitated between hope and fear, he had what he calls "a kind of vision," respecting the good people of Bedford, which is thus related in his own words: "I saw, as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also, betwixt me and them I saw a wall that did compass about this mountain; now through this wall my soul did greatly desire to pass, concluding that, if I could, I would even go in the very midst of them, and there also comfort myself with the heat of their sun.

"About this wall I thought myself to go again and again, still prying as I went, to see if I could find some way or passage, by which I might enter therein. But none could I find for some time. At the last I saw, as it were, a narrow gap, like a little door-way in the wall,

(a) Matt. xvii. 29

through which I attempted to pass ; now the passage being very strait and narrow, I made many offers to get in, but all in vain. At last, with great striving, methought I at first did get in my head, and after that by a sideling striving my shoulders, and after that my whole body. Then was I exceeding glad, went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

“ Now this mountain and wall, &c. was made thus out to me: the mountain signified the church of the living God; that sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation between the Christians and the world; and the gap which was in the wall I thought was Jesus Christ, who is the way to God the Father. (a) But forasmuch as the passage was wonderful narrow, even so narrow that I could not, but with great difficulty, enter thereat, it showed me none could enter into life, but those that were in downright earnest.”

This vision, whatever it was, abode much upon his mind, gave him an ardent desire to enjoy the sunshine of the divine presence, and excited him to cry mightily to God for it.

A variety of temptations succeeded these; but with every temptation the Lord made a way for his escape. At length he began to break his mind to the good people of Bedford, and they introduced him to their minister, Mr. Gifford, who invited him to mingle with those serious persons that frequented his house; and to listen to the experience of others, in order to enlarge his own.

He now acquired a deeper acquaintance with the human heart, its inward corruptions and unbelief; evils

(a) John xiv. 6. Matt. vii. 14.

which he felt so strongly working in himself, that he thought it impossible he should be already converted, and had little hopes that he ever should. His spiritual conflicts, therefore, increased rather than diminished, inso-much that he compares himself to the *possessed child*, brought by his parent to Jesus Christ, who, while he was yet coming to him, was thrown down by the devil, and cruelly torn by him. (a)

Bunyan observes here, as a sign that his convictions were of the right sort, that they made him very conscientious; so much so, as to tremble at the verge of duty, and shudder at the approach of sin. He now became (as is often the case with converts) so scrupulous, that he who once never spake without an oath, was afraid to speak at all, lest he should speak idly, or misplace his words.

He was not, however, so entirely, taken up with his own feelings, as totally to neglect observation upon those around him. The following remarks, as they cannot easily be better expressed, shall be given in his own words:

“While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder: the one was, when I saw old people hunting after the things of this life, as if they should live here always: the other was, when I found professors much distressed and cast down, when they met with outward losses: as of husband, wife, child, &c. Lord, thought I, what ado is here about such little things as these? What seeking after carnal things by some, and what grief in others for the loss of them! If they so much labour after, and shed so many tears for, the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in

(a) Luke ix. 42

a good condition, and were I but sure of it, ah ! how rich would I esteem myself though blessed with bread and water ! I should count those but small afflictions, and should bear them as little burdens. ‘A wounded spirit who can bear?’ ”

Painful as he felt his convictions, yet was he at times fearful of their dying away, or being removed by improper means ; because he had observed persons in similar distress, who, when their troubles wore away, or were improperly removed, became more carnal, and more hardened in wickedness, than before. That scripture lay much upon his mind, “Without shedding of blood there is no remission ;”(a) and he was led to cry earnestly to the Lord, that he might be delivered from “an evil conscience,” *only* by the sprinkling of atoning blood.

At length the time of his deliverance approached, and he received his first consolation through a sermon on those words of Solomon, “Behold, thou art fair, my love.” (b) This reached Bunyan’s case, afforded him “strong consolation,” and gave him a happy interval of joy and triumph in the Lord : but his triumph was of short duration : the enemy returned to the charge with double force, reattacked him with increased malice, and he was now tempted to question the first principle and ground-work of all religion, the very *being* of a *God*. Or, admitting this, said the spirit of infidelity, “How can you tell but the Turks have as good scriptures to prove their Mahomet to be the Saviour, as we have to prove our Jesus ? Every one thinks his own religion right, Jews, Moors, and Pagans ! and what if all our faith, and Christ, and scriptures, should be no more !”

These sceptical suggestions were accompanied with

(a) Heb. ix. 22

(b) Cant. iv. 1

strong temptations to immorality and profaneness—even to curse God, and to blaspheme his Son. For infidelity and profaneness are of near neighbourhood, and the arch-enemy of mankind knows how to accelerate the course of sinners from one unto the other.

Sometimes he attempted to reason with his temptations, but under great disadvantages, for want of his being acquainted with the external evidences of Christianity.—The principal check his doubts received was from an internal principle, which rejected and disrelished them. At length it pleased God, however, to permit him for a time to sink again into despondency; and, at intervals, he feared that his senses would have left him; at other times he thought himself possessed by the devil.

But the sorest trial of this period of his life, was a temptation to commit the unpardonable sin against the Holy Ghost; this he was prompted even to covet the opportunity of committing, though the new principle within him so revolted at the suggestion, that he forcibly closed his mouth with his hands, lest the fatal blasphemy should escape him.

This temptation lasted about a year, and was attended one while, with peculiar insensibility, and at other times with such distractions in duty as frustrated his attempts to pray; and so much was his mind convulsed by it, that sometimes he thought he even felt one behind him pulling his clothes, to stop him when he began to pray.

It is unnecessary, and might appear tedious, to relate all the temptations with which this good man was agitated during this period; it is, however, proper to observe, that they were not without some allays of comfort; his cup was bitter, but mixed with some pleasant ingredients; or, to speak without a figure, he had intervals of consolation; many precious promises were applied, and

he was at some times as much elevated with joy, as he was at others depressed with grief.

It is also worthy of observation, that during this time he enjoyed the advantages of sitting under the ministry of good Mr. Gifford, (an ancestor of the late learned Dr. Gifford,) an evangelical and useful minister at Bedford; whose advice appears to have been very judicious and salutary. He would bid us take special heed, (says Bunyan,) that we took not up any truth upon trust; as from this or that man; but pray to God that he would convince us of the reality thereof by his Spirit in the word: for (said he,) otherwise, when temptations come, not having received them with evidence from heaven, you will find the want of that help and strength to resist, which once you thought you had." This advice was very seasonable to Bunyan, who betook himself to the scriptures, and to prayer; and there found, as every simple honest inquirer doubtless will, all the satisfaction which he desired. He remarks also, that the sense he had of the evil of sin, was of use to keep him steady in the truth, by discovering his absolute need of a Saviour, and exactly *such* a Saviour as the New Testament reveals.

About this time he met with Martin Luther upon the Galatians, and was much struck with the similarity of his experience with that of the good old reformer; and to find him describe so nearly the various temptations and conflicts which he had felt. He also received from this book considerable light into the gospel scheme of redemption, and esteemed it, next to the Bible, the most valuable book he had ever met with.

Now again he began to rejoice and triumph: now he began to sing with the Psalmist, "My mountain stands strong; I shall never be removed." (a) He found, how-

(a) Psalm xxx. 6, 7.

ever, this was but a short truce in his warfare ; and that these comforts were only to support and strengthen him for future conflicts.

The next trial which beset him was a truly diabolical one—"it was to sell Christ, to exchange him for the things of this life, for any thing." And those words, "Sell him, sell him," would be impressed upon his thoughts an hundred times running, for hours together, and that during a succession of many weeks. It may well be supposed he prayed and strove against this temptation ; at last he found nothing so much relieve him as answering the enemy in his own way, as fast as his temptations were repeated—"I will not, I will not, I will not ; no, not for thousands, thousands, thousands, thousands of worlds!" At length, after much striving, he felt the thought pass through his heart, as he expresses it—"Let him go if he will:" and he imagined also that, for the moment, it had his free consent. "Now, (says our author) was the battle won ; and down fell I, as a bird that is shot from the top of a tree, into great guilt and fearful despair." And this continued until he was at length relieved with that comfortable word, "The blood of Jesus Christ cleanseth us from all sin." (a)

During the above period the tempter assaulted him in a manner that some persons have jested with, though it was no jest to Bunyan. In short, he tells us his enemy would not let him eat his food in quiet : but "forsooth, (says he,) when I was set at my table at any meat, I must go hence to pray ; I must leave my food now, and just now ; so counterfeit holy would this devil be ! When I was thus tempted, I would say in myself, 'Now I am at my meat, let me make an end.'—'No, (said he,) you

(a) 1 John i. 7.

must do it now, or you will displease God, and despise Christ.' ” And when he omitted to obey this temptation, his conscience smote him, as if he had refused to leave his meat for God.

We have already mentioned the consolation he received from a sense of the efficacy of atoning blood ; on this occasion it seemed to him “ as if the tempter did *leer* and steal away from him as ashamed of what he had done : ” but this modest fit of the devil was of short duration ; he soon recollected his usual effrontery, and returned with a more serious and alarming temptation. In short, he now tempted him to believe that he had committed that unpardonable sin, the sin against the Holy Ghost ; *(a)* and that his case was like Esau’s, after he had sold his birth-right, “ when he would have inherited the blessing, he was rejected ; for he found no place for repentance, though he sought it carefully with tears.” *(b)*

These passages have given so much pain and uneasiness to others beside Bunyan, that it may not be an unprofitable digression, to bestow a short explanation on them, in hopes it may be of use to such as may in future be attacked with the like temptations.

Divines seem now pretty well agreed, that an enlightened understanding and a malicious heart must meet in the same person, to constitute a capacity of committing the unpardonable sin. Thus it has been supposed, that if Peter had denied his master with the same malice that Paul persecuted him ; or, if Paul had persecuted Jesus with the same conviction of his divinity as Peter had received when he denied him—either would have committed the unpardonable sin. The instances of this union of knowledge and hatred are so few, that we may reasonably

(a) Mark iii. 29.

(b) Heb. xii. 17.

hope sinners of this class are far from numerous : the most awful appearance of it seems to be in those malicious Pharisees, who wilfully shut their eyes against the evidences of Christ's mission, and attributed all his miracles to the agency of Beelzebub.

The case of Esau has also been much misunderstood : the *place he sought for repentance* was not in his own, but his father's mind, as appears by the history ; that is, he sought to revoke his father's blessing.

The supposition, however, that he had committed the unpardonable sin, had such an effect on Bunyan, that it not only distressed his mind, but made his very body tremble for many days together ; and produced such a stoppage and heat at his stomach, as greatly disordered him. Some comfort indeed he received, at intervals, from occasional reflections on the promises : but the most effectual relief he met with was in the following extraordinary manner, which shall be related in his own words :

“ Once, as I was walking to and fro in a good man's shop, bemoaning myself in my sad and doleful state, praying also in my heart, that if this sin of mine did differ from that against the Holy Ghost, the Lord would shew it me ; and being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the *noise of wind* upon me ; but very pleasant, and as if I heard a voice speaking, ‘ Didst thou ever refuse to be justified by the blood of Christ ? ’ And withal my whole life of profession past, was in a moment opened to me ; wherein I was made to see, that designedly I had not ; so my heart answered groaningly, ‘ No. ’ Then fell, with power, that word of God upon me, ‘ See that ye refuse not him that speaketh. ’ (a) This made a strange seizure upon my

(a) Heb. xii. 25.

spirit : it brought light with it, and commanded a silence in my heart. It shewed me, also, that Jesus Christ had yet a word of grace and mercy for me ; yea, this was a kind of threatening of me, if I did not, notwithstanding my sins, and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange dispensation, what it was, I know not ; or from whence it came I know not : I have not yet, in twenty years time, been able to make a judgment of it : I thought then what here I should be loth to speak. But verily that sudden rushing wind was, as if an angel had come upon me ; but both it and the salvation I will leave until the day of judgment : only this I say, it commanded a great calm in my soul ; it persuaded me there might be hope ; it shewed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. 'This lasted in the savour of it for about three or four days : and then I began to mistrust and to despair again.'

In this situation Bunyan found his mind strongly impelled to private prayer, which, when the tempter perceived, he endeavoured to persuade him that it was *non* too late ; that having denied and rejected Christ, it was only adding sin to sin, and farther provocation to his crimes. His case was desperate ; but he resolved that if he perished it should be "at the foot of Christ in prayer."

About this time he took an opportunity to break his mind to an aged Christian. "I told him, (says he,) that I was afraid I had sinned the sin against the Holy Ghost. He told me he thought so too." Here therefore he had but cold comfort ; and talking farther with him, found him, though a good man, a stranger to such severe spiritual conflicts. He therefore went to God again, and reitera-

ted his cries for mercy ; though as yet with little comfort, because the hour of his deliverance was not fully come.

In this interval he walked to a neighbouring town, where sitting to rest himself upon a settle in the street, he fell into a deep pause upon his state : after long musing he lifted up his head : “ But methought, (says he,) I saw as if the sun that shineth in the heavens did grudge to give light ; and as if the very stones in the street, and tiles upon the houses, did bend themselves against me ; methought that they all combined together to banish me out of the world ; I was abhorred of them, and unworthy to dwell among them, or to be partaker of their benefits, because I had sinned against the Saviour. O how happy now was every creature over me ! for they stood fast, and kept their station, but I was gone and lost.

“ Then breaking out in the bitterness of my soul, I said to my soul, with a grievous sigh, ‘ How can God comfort such a wretch as I am ? ’ I had no sooner said it, but this returned upon me, as an echo doth answer a voice, ‘ This sin is not unto death.’ (a) At which I was as if I had been raised out of the grave, and cried out again, ‘ Lord, how couldst thou find out such a word as this ? ’ For I was filled with admiration at the fitness and at the unexpectedness of the sentence : the power, and sweetness, and light, and glory, that came with it also, was marvellous to me to find. Now, thought I, if this sin is not unto death, then it is pardonable ; therefore from this I have encouragement to come to God by Christ for mercy, as well as others.”

The comfort of this word was not, however, of long duration, any more than the preceding. Within two or

(a) 1 John v. 16. 17

three days he began to droop again ; but, again and again was revived with the application of some or other of the promises of the Gospel. These repeated temptations made him more attentive and scrupulous in examining the ground of his consolations, lest he should deceive himself with a misapplication of the promises. Thus his mind continued for weeks, and months, and in the whole for years, “ hanging (so he expresses it,) as in a pair of scales ; sometimes up and sometimes down ; now in peace, and anon again in terror ;” not, however, so extreme as he had felt before ; for this was but the hinder part of the tempest : “ the thunder (says he) was gone beyond me, only some drops did still now and then fall on me ; but because my former frights and anguish were sore and deep ; therefore it oft befel me still, as it befalleth those that have been scared with fire, I thought every voice was *Fire ! Fire !*”

At length his chains were loosed, his irons knocked off, and those alarming scriptures ceased to trouble him. As he saw farther into the nature and spirit of the Gospel, he felt the ground of his dependance more secure, and was in the end made an extraordinary instrument of comforting others with the same consolations which he had himself received. But, before we proceed, I beg to be indulged in a few observations on the preceding narrative ; and shall begin with Mr. Bunyan’s own reflections.

1. On the *causes* of his extraordinary temptations. These he considers as principally two, which shall be related in his own simple phraseology. “ The first was, that I did not, when I was delivered from the temptations that went before, still pray to God to keep me from temptations that were to come ; for though, as I can say in truth, my soul was much in prayer before this trial seized me ; yet then I prayed only, or principally for the remo-

val of present troubles, and for fresh discoveries of his love in Christ : which I saw afterwards was not enough to do ; I also should have prayed, that the great God would keep me from the evil that was to come : according to what is written, ‘ Pray that ye enter not into temptation.’ ”

“ Another cause of this temptation was, that I had tempted God, and in this manner : Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her ; even as if she would have immediately fallen in labour, and been delivered of an untimely birth. Now at this very time it was, that I had been so strongly tempted to question the being of God ; wherefore, as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, ‘ Lord, if now thou wilt remove this sad affliction from my wife, and cause that she be troubled no more therewith this night, (and now were her pangs just upon her,) then I shall know that thou canst discern the most secret thoughts of the heart.’ I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep ; at this I greatly marvelled ; but after a good while I fell to sleep also : so when I awaked in the morning, it came upon me again, what I had said in my heart the last night, and how the Lord had shewed me, that he knew my secret thoughts ; which was a great astonishment unto me for several weeks after.

“ Well, about a year and a half afterwards, that sinful thought, of which I have spoken before, went through my wicked heart ; even this thought, ‘ Let Christ go if he will : ’ so when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would also come upon me, with this rebuke along

with it, 'Now you may see that God doth know the most secret thoughts of the heart.'

"And with this, that of the passages that were betwixt the Lord and his servant Gideon, fell upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his word: therefore the Lord did afterwards so try him, as to send him against an innumerable company of enemies; and that too, as to outward appearance, without any strength or help. (a) Thus he served me, and that justly; for I should have believed his word, and not have put an *if* to the all-seeing God."

2. Our author leads us next to remark the advantages he derived from these painful and distressing trials; they were briefly such as these: a strong and abiding conviction of the being, power, and holiness of God—a deep experience of the value and preciousness of the promises, to which he was enabled to cling and cleave, as a man in immediate danger of being drowned—an exceeding lively sense of the infinite mercy, grace, and love of God, which was at times such, that he thinks if it had abode long "it would have made him incapable of business."

We must now resume our narrative, consider our author as a public character, and give some account of his being called to the work of the ministry, which was "about five or six years" after his conversion. This was first suggested, it seems, by some serious and judicious members of Mr. Gifford's church, who apprehended that, both from his gifts and experience, he was calculated for public and eminent usefulness in the church.

His first attempts were (as is the manner among dissenters) in private, and to a few select hearers; after-

(a) Judges vi. 7.

wards he ventured to exhort in some of the neighbouring villages ; and finally, at the desire of the church, he was solemnly set apart, with prayer and fasting, to the public ministry of the word. As to himself, he tells us, he was enabled to see “ that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth ; but rather did command and stir up such to the exercise of their gift ; and also did commend those that were apt and ready so to do : “ They have addicted themselves to the ministry of the saints.” (a)

When it was known that Bunyan, the profane tinker, had commenced a preacher of the Gospel, hearers soon flocked around him to the amount of many hundreds, and that from all quarters. Nor did he preach long without visible success : many came with weeping eyes and bleeding hearts, to confess their sins, and bless God for him as the instrument of their conversion. At first he found it hard to believe that the Lord had so highly honoured him, but was soon constrained to join with them in blessing and adoration.

One instance particularly worth recording, is of a dissolute student of Cambridge university, who, being induced by curiosity to hear “ the tinker prate,” was so affected with his sermon as to become a real convert, and, in the issue, an eminent preacher of the Gospel.

The effects of this honest man’s preaching were so different from what usually attended the sermons of learned, ingenious, and polite preachers, that the reader may probably wish to hear something of the matter and method of his preaching, which cannot be given better than in his own plain but emphatic language.

“ In my preaching of the word, I took special notice

(a) 1 Cor. xvi. 5.

of this one thing; namely, that the Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege that the curse of God by the law doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense [of terror]; for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience.

“ I went myself in chains, to preach to them in chains; and carried that fire in my own conscience that I persuaded them to beware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before; yet God carried me on: but surely with a strong hand; for neither guilt nor hell could take me off my work.

“ Thus I went on for the space of two years. After which the Lord came in upon my own soul, with some sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered in my preaching (for still I preached what I saw and felt;) now therefore I did much labour to hold forth Jesus Christ in all offices, relations, and benefits unto the world, and did strive also to discover, to condemn, and remove those false supports and props on which the world doth both lean, and by them fall and perish. On these things also I staid as long as on the other.

“ After this, God led me into something of the mystery of the union of Christ: wherefore that I discovered, and shewed to them also. And when I had travelled

through these three chief points of the word of God, about the space of five years or more, I was caught in my present practice, and cast into prison; where I have lain above as long again to confirm the truth by way of suffering, as I was before in testifying of it according to the scriptures, in a way of preaching.

“When I have been preaching, I thank God, my heart hath often, all the time of this and the other exercise, with great earnestness cried to God that he would make the word effectual to salvation: wherefore I did labour so to speak, as that thereby, if it were possible, the sin and person guilty might be particularized by it.

“Also when I have done the exercise, it hath gone to my heart to think the word should now fall as rain on stony places: still wishing, O that they who have heard me speak, did but see as I do, what sin, death, hell, and the curse of God is! and also what the grace, and love, and mercy of God is through Christ, to men in such a case as they are, who are yet estranged from him! And indeed I did often say in my heart before the Lord, that if to be hanged up presently before their eyes, would be a means to awaken them, and confirm them in the truth, I gladly could be contented.

“When I went first to preach the word abroad, the doctors and priests of the country did open wide against me: but I was persuaded of this, not to render railing for railing, but to see how many of their carnal professors I should convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, ‘This shall answer for me in time to come, when they shall be for my hire before their face.’ (a)

“I never cared to meddle with things that were con-

(a) Gen. xxx. 23.

troverted, and in dispute among the saints, and especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus; but, I say, as to other things I should but let them alone, because I saw they engendered strife, and because that they, neither in doing, nor in leaving undone, did commend us to God to be his. Besides, I saw my work before me did run into another channel, even to carry an awakening word; to that therefore I did adhere.

“If any of those who were awakened by my ministry, did after that fall back, (as too many did,) I can truly say, their loss hath been more to me, than if my own child had been going to its grave. My heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honoured of God by this, than if he had made me emperor of the christian world, or the lord of all the glory of the earth without it! Oh, these words! ‘He that converteth a sinner from the error of his way, doth save a soul from death.’^(a) ‘They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.’^(b) These, I say, with many others of a like nature, have been great refreshments to me.

“My great desire, in my fulfilling my ministry, was to get into the darkest places of the country: yet not because I could not endure the light, (for I feared not to shew my gospel to any,) but because I found my spirit leaned most after awakening and converting work, and the word that I carried did lean itself most that way also: ‘Yea, so I have strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation.’^(c)

(a) James v. 20.

(b) Dan. xii. 3.

(c) Rom. xv. 20.

“ But in this work, as in all other, I had my temptations attending me; and that of divers kinds: as sometimes I should be assaulted with great discouragement therein: fearing that I should not be able to speak a word at all to edification; nay, that I should not be able to speak sense unto the people: at which times I should have such a strange faintness and strengthlessness seize upon my body, that my legs have scarce been able to carry me to the place of exercise.

“ Sometimes again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also, at times, even when I have begun to speak the word with much clearness, evidence, and liberty of speech, yet been, before the ending of that opportunity, so blinded, and so estranged from the things I have been speaking, and have been also straitened in my speech, as to utterance before the people, that I have been as if I had not known or remembered what I have been about; or as if my head had been in a bag all the time of my exercise.

“ Again, when at some times I have been about to preach upon a smart and searching portion of the word, I have found the tempter suggest, ‘ What! Will you preach this? This condemns yourself; wherefore preach not of it at all; or if you do, yet so mince it as to make way for your own escape; lest, instead of awakening others, you lay that guilt upon your own soul as you will never get from under.’ But, I thank the Lord, I have been kept from consenting to these so horrid suggestions; and have rather, as Samson, bowed myself with all my might, to condemn sin and transgression wherever I found it.

“ I have also, while found in this blessed work of Christ, been often tempted to pride and lifting up of heart;

and though I dare not say I have not been affected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that for the most part I have had but small joy to give way to such a thing; for it hath been my every day's portion, to be let into the evils of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head, under all my gifts and attainments."

Mr. Bunyan's imprisonment has been already mentioned. He was tried at Bedford quarter sessions in 1660: and the indictment stated that "John Bunyan, of the town of Bedford, labourer, had *devilishly* and *perniciously* abstained from coming to church to hear divine service, and was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king," &c. Not to animadvert upon the ridiculous language of this indictment, (too much of the same unmeaning jargon being still preserved,) the facts were not legally proved; no witnesses were produced against him, but some part of his own examination was taken for a confession, and recorded: and he was sentenced to perpetual banishment, for persisting to preach, and refusing to conform. The sentence itself was never executed; but he was very illegally detained a prisoner for twelve years and an half in Bedford jail.

In the early part of his imprisonment the Lord gave him favour with the keeper of the jail, and he had many indulgences, which the malice of his enemies afterwards restrained from him.

There were confined in the same prison about sixty other dissenters, taken at a meeting at Kaistoe, in Bedfordshire, among whom were two eminent preachers, Mr.

Wheeler and *Mr. Dunn*. During his confinement he employed his time, partly in writing his *Pilgrim's Progress*, and other valuable tracts; partly in preaching to his fellow-prisoners, and others who came to hear him; and partly in making tagged laces for the support of himself and family, an art he acquired after he was in confinement.

As this must have been a trying season, it may be worth our inquiry, in what manner his mind was supported and carried through it, which shall be given also chiefly in his own words, written (as it should seem) while he was yet in prison.

“I never had in all my life so great an inlet into the word of God as now. Those scriptures that I saw nothing in before, are made in this place and state to shine upon me. So that sometimes, when I have been in the savour of them, I have been able ‘to laugh at destruction, and to fear neither the horse nor his rider.’ I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world. ‘O the Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all, and the spirits of just men made perfect,’ and Jesus, have been sweet unto me in this place! I have seen that here, that I am persuaded I shall never, while in this world, be able to express. I have seen a truth in this scripture, ‘Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable and full of glory.’”(a)

For more than a year before his imprisonment, he had strong forbodings of this event, and even to a more fatal issue, for he feared his sufferings might terminate in the gibbet, and he was at this much harrassed with the ap-

(a) 1 Pet. i. 8

prehesion that in such circumstances he might be left to himself, to encounter the temptations of the enemy; and not only suffer distress himself, but dishonour also the cause of God: in this expectation he was led to apply “to the strong for strength,” and it was part of his daily petition that he might be “strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.” (a) That scripture was also a great use to him, “We had the sentence of death in ourselves, that we might not trust in ourselves, but in God that raiseth the dead.” (b)—“By this scripture (says he) I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon every thing properly of this life; even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them.”

Another consideration of great weight upon his mind was, how to support himself without fainting, under approaching trials, of which he could not see the issue; and he rightly judged, there was no method like that recommended by St. Paul, to “look not at the things which are seen but at the things which are not seen: for the things that are seen are temporal, but the things that are not seen are eternal!” And thus our author reasoned with himself:

“If I provide only for a prison, then the whip comes at unawares; and so doth also the pillory. Again, if I only provide for these, then I am not fit for banishment.—Further, if I conclude that banishment is the worst, then if death come, I am surprised. So that I see the best way to go through sufferings, is to trust in God through Jesus Christ, as touching the world to come: and as

(a) Col. i. 2.

(b) 2 Cor. i. 9.

touching this world, to count the grave my house, to make my bed in darkness, and to say to corruption, 'Thou art my father,' and to the worm, 'Thou art my mother and sister:' that is, to familiarize these things to me.

"But notwithstanding these helps, I found myself a man encompassed with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling my flesh from my bones; and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants, that my poor family was like to meet with; especially my poor *blind* child, who lay nearer my heart than all I had beside. Oh! the thoughts of the hardships I thought my blind one might go under, would break my heart to pieces. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. But that which helped me in this temptation, was, 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me:' and again, 'The Lord said, Verily it shall go well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil,' &c. (a)

"I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, whilst I stood to and for his name, as they would be, if they were under my own care, though with the denial of

(a) Jer. xlix. 11

the way of God. This was a smarting consideration, and as spurs to my flesh.

“ I had also the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross, do shrink from their profession of Christ, his words and laws, before the sons of men. I thought also of the glory that he had prepared for those that in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both myself and mine might, for the sake of my profession, be exposed to, hath lain pinching on my mind.

“ When I have indeed conceited, that I might be banished for my profession, then I have thought of that scripture, ‘ They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy:’ (a) for all they thought they were too bad to dwell, and abide amongst them. I have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how such are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be, to die in a ditch like a poor forlorn and desolate sheep. But I thank God, hitherto I have not been moved by these most delicate reasonings, but have rather by them more approved my heart to God.”

It seems wonderful, indeed, that such a man should have been suffered to languish so long, and so unjustly, in a prison, and that with little effort for his enlargement. His wife indeed once applied to the judges at the assizes on his behalf, but was opposed by the magistrates, who did all in their power to prejudice the judges against him. The great and good *Sir Matthew Hale*, who was present,

(a) Heb. xi. 37.

appeared desirous of relieving him, if the matter had been brought judicially before him, and for this end advised his wife to procure a *writ of error*; but whether they were too poor and friendless to do this, or whether they were ignorant how to proceed, or intimidated by the power of their enemies, or the iniquity of the times, no steps appear to have been taken of this nature. At length *Bishop Barlow*, and some other churchmen, rather, as should seem, from motives of compassion than of equity, interested themselves on his behalf, and procured his enlargement: after which he travelled in various parts of the kingdom, visiting and encouraging the brethren, inso-much that he was called *Bishop Bunyan*; and the reader will doubtless agree with me, that he better merited the title than those downy prelates who suffered him to languish twelve years in a jail, for preaching that Gospel which they ought to have preached themselves.

In the following reign, when king *James II.* declared for liberty of conscience, Bunyan was enabled, by the voluntary contributions of his hearers, to build a meeting-house, where he preached to large congregations, as he did also when he visited the metropolis, where he was sometimes honoured with the attendance, and decided approbation, of the great *Dr. OWEN*. And so popular was he, that if but one day's notice was given, the meeting-house in Southwark, where he generally preached, would not hold half the people who attended. Three thousand have been gathered together for this purpose in a remote part of the town; and not less than twelve hundred at seven o'clock on a dark winter's morning, even in the week days.

Amidst all this popularity he was kept humble and modest in his conversation, and exemplary in his behaviour. Slanders, indeed, were invented by his enemies, but soon died away; and his biographers are all agreed,

that in the latter part of his life, from his conversion, his "moral character was unexceptionable."^(a)

His valuable life, worn out with labour, and with sufferings, closed at the age of threescore, with a memorable act of Christian charity. His conduct in his own neighbourhood had procured him the blessed character of a *peace-maker*: he was therefore sent to, while on a visit at London, by a young gentleman at Bedford, to mediate with his offended father, who lived at Reading, in Berkshire. He succeeded; but on his return to the metropolis, being overtaken with excessive rains, came very wet to his friend's (Mr. Straddock, grocer,) at the Star on Snowhill, which produced a fatal fever. He bore this, as he had done his other sufferings, with great patience and resignation to the will of God, in submission to which, however, he "desired to depart and be with Christ."—In this frame of spirit he lay about ten days, when he crossed the mystical Jordan, August 31st, 1688, following his Christian *Pilgrim* to the celestial city.

He was buried in a vault belonging to a friend in the Dissenters' burial-place, adjoining the Artillery Ground, Moorfield's—since Bun-hill-fields, traditionally supposed to have been so called from his having been one of the first buried there.

Mr. Bunyan was twice married. By his first wife, Elizabeth, he had four children, one of whom, named *Mary*, was blind, and died before him. He married his second wife about 1658, and she survived him only about four years, dying in 1692. It does not appear that she had any children.

Nor have we any further account of his children by his former wife, so that he appears in history, as an illus-

(a) Biog. Brit.

trious pen expresses it, "an isolated individual," without progenitors, and without descendants.

As to his person and temper, his character is thus delineated by the continuator of his life: "He appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable, not given to much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather submit himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word; not seeming to revenge injuries, loving to reconcile differences, and make friendship with all. He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment, and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair upon his upper lip after the old British fashion: his hair reddish, but in his latter days, time had sprinkled it with gray; his nose well set, but not declining or bending, and his mouth moderate large, his forehead something high, and his habit always plain and modest."

His works form two large volumes in folio, and contain, according to Mr. GRAINGER,^(a) as many tracts as he had lived years: a great part of them were probably the substance of his pulpit discourses, which he used commonly to commit to writing, not before, but after, he had preached them.

(a) Biog. Hist. of Eng.

THE

AUTHOR'S APOLOGY.



WHEN at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little Book
In such a mode: nay, I had undertook
To make another; which, when almost done,
Before I was aware, I thus begun.

And thus it was: I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory,
About their journey, and the way to glory,
In more than twenty things, which I set down:
This done, I twenty more had in my crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last

Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
To shew to all the world my pen and ink
In such a mode; I only thought to make
I knew not what; nor did I undertake
Thereby to please my neighbour; no, not I,
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself in doing this,
From worsser thoughts, which made me do amiss.

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd it came; and so I penn'd
It down, until at last it came to be,
For length and breadth, the bigness which you see.

Well, when I had put my ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justify;
And some said, Let him live; some, Let him die:
Some said, John, print it; others said, Not so,
Some said, It might do good; others said, No.

Now I was in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, since you are thus divided,
I print it will; and so the case decided.

For, thought I, some I see would have it done,
Though others in that channel do not run:

To prove then who advised for the best,
 Thus I thought fit to put it to the test.
 I farther thought, if now I did deny
 Those that would have it, thus to gratify,
 I did not know, but hinder them I might
 Of that which would to them be great delight :
 For those which were not for its coming forth,
 I said to them, Offend you I am loth :
 Yet since your brethren pleased with it be,
 Forbear to judge till you do farther see.

If that you would not read, let it alone :
 Some love the meat, some love to pick a bone.
 Yea, that I might them better moderate,
 I did too with them thus expostulate :

May I not write in such a style as this ?
 In such a method too, and yet not miss
 My end, thy good ? Why may it not be done ?
 Dark clouds bring waters, when the bright bring none.
 Yea, dark or bright, if they their silver drops
 Cause to descend, the earth, by yielding crops,
 Gives praise to both, and carpeth not at either,
 But treasures up the fruit they yield together ;
 Yea, so commixes both, that in their fruit
 None can distinguish this from that ; they suit
 Her well, when hungry : but if she be full,
 She spews out both, and makes their blessing null.

You see the ways the fisherman doth take
 To catch the fish ; what engines doth he make ?
 Behold ! how he engageth all his wits ;
 Also his snares, lines, angles, hooks, and nets ;
 Yet fish there be, that neither hook nor line,
 Nor snares, nor net, nor engine can make thine :

They must be grop'd for, and be tickled too,
Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game
By divers means? All which one cannot name:
His gun, his nets, his lime-twigs, light and bell;
He creeps, he goes, he stands: yea, who can tell
Of all his postures? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch this;
Yet, if he does so, that bird he will miss.
If that a pearl may on a toad's head dwell,
And may be found too in an oyster shell;
If things that promise nothing, do contain
What better is than gold; who will disdain,
That have an inkling of it, there to look
That they may find it! Now my little book
(Tho' void of all these paintings they may make
It with this or the other man to take)
Is not without these things that do excel,
What do in brave, but empty notions dwell.

Well, yet I am not fully satisfied,
That this your book will stand, when soundly tried.
Why, what's the matter? It is dark: What though
But it is feigned: What of that? I trow,
Some men, by feigned words as dark as mine,
Make truth to spangle, and its rays to shine!
But they want solidness: speak, man, thy mind:
They drown the weak; metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,

His gospel laws, in older times held forth
 By shadows, types, and metaphors? Yet loth
 Will any sober man be to find fault
 With them, lest he be found for to assault
 The highest wisdom: No; he rather stoops,
 And seeks to find out what by pins and loops,
 By calves and sheep, by heifers and by rams,
 By birds and herbs, and by the blood of lambs,
 God speaketh to him; and full happy he
 That finds the light and grace that in them be!

Be not too forward, therefore, to conclude
 That I want solidness; that I am rude:
 All things solid in shew not solid be;
 All things in parables despise not we,
 Lest things most hurtful lightly we receive,
 And things that good are of our souls bereave.

My dark and cloudy words they do but hold
 The truth, as cabinets enclose the gold.

The prophets used much by metaphors
 To set forth truth; yea, whoso considers
 CHRIST, his apostles too, shall plainly see,
 That truths to this day in such mantles be.

I am afraid to say that Holy Writ,
 Which for its style and phrase puts down all wit,
 Is every where so full of all these things,
 (Dark figures, allegories) yet there springs
 From that same book, that lustre, and those rays
 Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,
 And find there darker lines than in my Book
 He findeth any: yea, and let him know
 That in his best things there are worse lines too.

May we but stand before impartial men,
 To his poor one I dare adventure ten,
 That they will take my meaning in these lines,
 Far better than his lies in silver shrines.
 Come. Truth, although in swaddling clouts, I find,
 Informs the judgment, rectifies the mind ;
 Pleases the understanding, makes the will
 Submit, the memory also it doth fill
 With what doth our imagination please ;
 Likewise it tends our troubles to appease.

Sound words, I know, TIMOTHY is to use.
 And old wives' fables he is to refuse ;
 But yet grave PAUL him no where did forbid
 The use of parables ; in which lay hid
 That gold, those pearls, and precious stones that were
 Worth digging for, and that with greatest care.
 Let me add one word more : O man of God,
 Art thou offended ? Dost thou wish I had
 Put forth my matter in another dress ?
 Or, that I had in things been more express ?
 To those that are my betters, as is fit,
 Three things let me propound, then I submit :

1. I find not that I am denied the use
 Of this method, so I do not abuse
 Put on the words, things, readers, or be rude
 In handling figure or similitude,
 In application ; but all that I may
 Seek the advance of truth this or that way.
 Denied, did I say ? Nay, I have leave
 (Examples too, and that from them that have
 God better pleased, by their words or ways,
 Than any man that breathes now in our days)
 Thus to express my mind, thus to declare
 Things unto thee that excellentest are.

2. I find that men (as high as trees) will write
 Dialogue ways ; yet no man doth them slight
 For writing so : indeed, if they abuse
 Truth, cursed be they, and the craft they use
 To that intent ; but yet let truth be free
 To make her sallies upon thee and me,
 Which way it pleases God ; for who knows how,
 Better than he that taught us first to plow,
 To guide our minds and pens for his design ?
 And he makes base things usher in divine.

3. I find that Holy Writ, in many places,
 Hath semblance with this method, where the cases
 Do call for one thing to set forth another :
 Use it I may then, and yet nothing smother
 Truth's golden beams ; nay, by this method may
 Make it cast forth its rays as light as day.

And now, before I do put up my pen,
 I'll shew the profit of my book, and then
 Commit both thee and it into that hand,
 That pulls the strong down, and makes weak ones stand.

This book, it chalketh out before thine eyes
 The man that seeks the everlasting prize :
 It shews you whence he comes, whither he goes :
 What he leaves undone ; also what he does :
 It shews you how he runs and runs,
 Till he unto the gate of glory comes.

It shews, too, who set out for life amain,
 As if the lasting crown they would obtain :
 Here also you may see the reason why
 They lose their labour, and like fools do die.

This book will make a traveller of thee,
 If by its counsel thou wilt ruled be ;

It will direct thee to the holy land,
 If thou wilt its directions understand:
 Yea, it will make the slothful ætively be;
 The blind also delightful things to see.

Art thou for something rare and profitable?
 Or wouldst thou see a truth within a fable?
 Art thou forgetful? Or wouldst thou remember
 From new-year's to the last of December?
 Then read my fancies; they will stick like burs,
 And may be to the helpless comforters,

This Book is wrote in such a dialect,
 As may the minds of listless men affect:
 It seems a novelty, and yet contains
 Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?
 Wouldst thou be pleasant, yet be far from folly?
 Wouldst thou read riddles, and their explanation?
 Or else be drowned in thy contemplation?
 Dost thou love picking meat? Or wouldst thou see
 A man i' th' clouds, and hear him speak to thee?
 Wouldst thou be in a dream, and yet not sleep?
 Or, wouldst thou in a moment laugh and weep?
 Or, wouldst thou lose thyself, and catch no harm;
 And find thyself again without a charm?
 Wouldst read thyself, and read thou know'st not what.
 And yet know whether thou art bless'd or not,
 By reading the same lines? O then come hither!
 And lay my book, thy head, and heart together.

JOHN BUNYAN.

PILGRIM'S PROGRESS.

PART I.

CHAPTER I.

THE AUTHOR'S IMPRISONMENT AND DREAM, CHRISTIAN CONVINCED OF SIN, FLIES FROM THE WRATH TO COME, AND IS DIRECTED BY THE GOSPEL TO CHRIST.

AS I walked through the wilderness of this world, I lighted on a certain place where was a den,* and laid me down in that place to sleep: and as I slept I dreamed a dream. I dreamed; and, behold, "I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back."^(a) I looked, and saw him open the book and read therein; and as he read he wept and trem-

* Mr. Bunyan wrote this precious book in Bedford gaol, where he was confined for preaching the Gospel, as a non-conformist, or dissenter. To this he refers when he speaks of the "den." The Lord frequently causes "the wrath of man to praise him." The servants of Christ, when restrained by penal laws, from publishing the word of life from the pulpit, have become more abundantly useful by their writings.

(a) Isa. lxiv. 6. Luke xiv. 33. Psal. xxxviii. 4. Hab. ii. 2. Acts xvi. 31.

bled; and, not being able longer to contain, he brake out with a lamentable cry,* saying, "What shall I do?"(a)

In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O my dear wife," said he, "and you the children of my bowels, I your dear friend am in myself undone by reason of a burden that lieth hard upon me: moreover, I am certainly informed that this our city† will be burned with fire from heaven: in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered." At this his relations were sore amazed;‡ not for that they believed that what

* The cry of an awakened sinner, who sees his own righteousness to be as filthy rags, his soul in a state of wrath and wretchedness, exposed to everlasting destruction, feeling the burden of his sins upon his back, he turns his face from his own house, from himself, from all his false hopes and vain confidences, for refuge, and takes his Bible in his hand to direct him where he shall flee for safety and salvation. The more a sinner reads therein, the more he is convinced of the wretched state and ruined condition of his precious immortal soul, and of his necessity of fleeing to Christ for eternal life and salvation. As he reads, he weeps and trembles to think what will become of him. Reader, was this ever your case? Did you ever see your sins, and feel the burden of them, so as to cry out, in the anguish of your soul, What must I do to be saved? If not, you will look on this precious book as a romance, or history, which no way concerns you; you can no more understand the meaning of it, than if it was wrote in an unknown language: for you are yet carnal, dead in your sins, lying in the arms of the wicked one in false security. But this book is spiritual; it can only be understood by spiritually quickened souls, who have experienced that salvation in the heart which begins with a sight of sin, a sense of sin, a fear of destruction, and dread of damnation. Such, and only such, commence Pilgrims from the city of Destruction to the heavenly kingdom.

† This world.

‡ Conviction of sin in the heart, will discover itself to those about us, by the outward conduct and behaviour of the life.

he had said to them was true, but because they thought some frenzy distemper had got into his head; therefore, at drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed;* but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come they would know how he did: he told them, "*Worse and worse.*" He also set to talking with them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying; and thus for some days he spent his time.

Now I saw, upon a time when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"†(a)

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him; and he asked, "Wherefore dost thou cry?"‡

* When we begin to be wise unto salvation, carnal friends pronounce us mad unto destruction; and administer carnal medicine for our sin-sick souls.

† No soul was ever in earnest for salvation, till there is a cry in his heart to be saved from the wrath of an offended God.

‡ Behold here the tender love and care of Jesus, the great Shepherd and Bishop of souls, to sin-distressed, heavy laden sinners, in sending Evangelist; that is, a preacher of gospel grace, and glad tidings of salvation to them.

He answered; Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second.*^(a)

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into *Tophet*.^(b) And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution: and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll; and there was written within, "Flee from the wrath to come."[†]^(c)

The man therefore read it, and, looking upon Evangelist very carefully, said, Whither must I flee? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder Wicket-gate?^(d) The man said, No. Then said the other, Do you see yonder shining light?[‡]^(e) He said, I think I do. Then said Evangelist, Keep that light in thine eye, and go up directly thereto, so shalt thou see the gate; at which when thou knockest, it shall be told thee what thou shalt do.

* A true confession of an enlightened, sensible sinner.

† The convictions of the Spirit of God in the heart, make a man feel the insupportable burden of sin upon his back, and to dread the wrath of God revealed from heaven against sin.

‡ The gospel never leaves a convinced sinner in the miserable situation in which it finds him, without hope and relief; but points him to Jesus for safety and salvation, that he may fly from himself and the wrath he feels in himself, to the fulness of the grace of Christ, signified by the Wicket-Gate.

§ Christ, and the way to him, cannot be found without the word. The word directs to Christ, and the Spirit shines into the heart, whereby the sinner sees Christ in the word. This makes God's word precious.

(a) Heb. ix. 27. Job xvi. 21, 22. Ezek. xxii. 14. (b) Isa. xxx. 33.
(c) Matt. iii. 7. (d) Matt. vii. 13, 14. (e) Psal. cxix. 105. 2 Pet. i. 19

CHAPTER II.

CHRISTIAN PROCEEDS—OBSTINATE REFUSES TO ACCOMPANY HIM—PLIABLE GOES AS FAR AS THE SLOUGH, AND RETURNS.

SO I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children (perceiving it) began to cry after him to return: (a) but the man put his fingers in his ears, and ran on, crying, "Life! life! eternal life!" So he looked not behind him, (b) but fled towards the middle of the plain.*

The neighbours also came out to see† him run: and, as he ran, some mocked, others threatened, and some cried after him to return; and among those that did so there were two that were resolved to fetch him back by force. The name of one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us; but he said, That can by no means be: you dwell, said he, in the city of Destruction; the place also where I was born; I see it to be so; and dying there, sooner or later, you will sink lower than the

When a sinner begins to fly from destruction, carnal relations will strive to prevent him; but it is wiser to stop our ears against the reasonings of flesh and blood, than to parley with them. Carnal affections cannot prevail over spiritual convictions. The sinner who is in earnest for salvation, will be deaf to invitations to go back. The more he is solicited by them, the faster he will fly from them.

† He who flies from the wrath to come, and leads a life of righteousness, is a gazing stock to the world.

(a) Luke iv. 26. (b) Gen. xix. 17. 2 Cor. iv. 18.

grave into a place that burns with fire and brimstone : be content, good neighbours, and go along with me.*

What, said Obstinate, and leave our friends and our comforts behind us !

Yes, said Christian, (for that was his name) because that all which you shall forsake is not worthy to be compared with a little of that that I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough, and to spare : (a) come away, and prove my words.

OSR. What are the things you seek, since you leave all the world to find them ?

CHR. I seek an "inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven," (b) and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will in my book.

Tush, said Obstinate, away with your book : will you go back with us or no ?

No, not I, said the other, because I have laid my hand to the plough. (c)

OSR. Come then, neighbour Pliable, let us turn again and go home without him : there is a company of these crazy-headed coxcombs, that when they take a fancy by the end are wiser in their own eyes than seven men that can render a reason.

Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

* The genuine spirit of a sinner, convinced of sin, and fleeing from destruction. He would gladly persuade other poor sinners to go with him. The least spark of grace from God in the heart discovers itself in good will to men.

(a) Luke xv. 17. (b) 1 Pet. i. 4—5. Heb. xi. 6.—16. (c) Luke ix. 62

OBST. What! more fools still? be ruled by me, and go back; who knows whither such a brain sick fellow will lead you? Go back, go back, and be wise.*

CHR. Nay, but do thou come with thy neighbour Pliable; there are such things to be had which I spake of, and many more glories besides: if you believe not me, read here in this book; and, for the truth of what is expressed therein, behold, all is confirmed by the blood of him that made it.(a)

Well, neighbour Obstinate, saith Pliable, I begin to come to a point: I intend to go along with this good man, and to cast in my lot with him; but, my good companion, do you know the way to this desired place?"

CHR. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

PLI. Come then, good neighbour, let us be going. Then they went both together.

And I will go back to my place, said Obstinate; I will be no companion of such misled fantastical fellows.†

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

CHR. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

* He who never became a fool in the eyes of the world for Christ, is not yet made wise unto salvation through the faith of Christ.

† Here see the different effects which gospel truths have upon natural men. Obstinate totally rejects them. Pliable hears of them with joy, believes somewhat of them for a season, and accompanies Christian a little way.

PLI. Come, neighbour Christian, since there are none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going.

CHR. I can better conceive of them with my mind than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

PLI. And do you think that the words of your book are certainly true?

CHR. Yes, verily, for it was made by him that cannot lie.(a)

PLI. Well said; what things are they?

CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us that we may inhabit that kingdom for ever.(b)

PLI. Well said; and what else?

CHR. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.(c)

PLI. This is very pleasant; and what else?

CHR. There shall be no more crying nor sorrow; for he that is owner of the place will wipe all tears from our eyes.(d)

PLI. And what company shall we have there?

CHR. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them.(e) There also you shall meet with thousands and tens of thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see

(a) Tit. i. 2. (b) Isa. xlv. 17. John x. 27—29. (c) 2 Tim. iv. 8. Rev. xxii. 5. Matt. xiii. 43. (d) Isa. xxv. 8. Rev. vii. 16. 17. xxi. 4. (e) Isa. vi. 2. 1 Thess. iv. 16, 17

the elders with their golden crowns,(a) there we shall see holy virgins with their golden harps;(b) there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, as well, and clothed with immortality as with a garment.(c)

PLI. The hearing of this is enough to ravish one's heart: but are these things to be enjoyed? how shall we get to be sharers thereof?

CHR. The Lord, the governor of the country, hath recorded that in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.(d)

PLI. Well my good companion, glad am I to hear of these things; come on, let us mend our pace.*

CHR. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk they drew nigh to a very miry slough that was in the midst of the plain, and they being heedless did both fall suddenly into the bog. The name of the slough was Despond. Here therefore they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

* Here see the fleshly joys and flashy comforts of temporary professors he is too hot to hold; too light (having never felt the burden of his sins) to travel far. Our Lord describes such as the stony-ground hearers. They receive the word with joy; the word hath no root in their hearts; they believe a while; but in times of temptation fall away. Luke viii. 15. So did Pliable at the slough of Despond. This signifies those desponding fears, and despairing doubts which beset us, arising from unbelief of God's word, the suggestions of Satan, and the carnal reasonings of our corrupt nature, against the revealed truths, and precious promises of God. These fry the reality of our convictions, and the sincerity of our faith.

(a) Rev. iv. 4.

(b) Rev. xiv. 1—5.

(c) John xii. 25. 2 Cor. v. 2—4.

(d) Isa. lv. 1—3. John vi. 37. Rev. xxi. 6. xxii. 17.

Then said Pliable, Ah! neighbour Christian, where are you now?

Truly, said Christian, I do not know.

At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me: And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next his own house: so away he went, and Christian saw him no more.*

Wherefore Christian was left to tumble in the slough of Despond alone: but still he endeavoured to struggle to that side of the slough that was furthest from his own house, and next to the Wicket-gate; † the which he did, but could not get out because of the burden that was upon his back. But I beheld, in my dream, that a man came to him, whose name was Help, ‡ and asked him, What he did there?

Sir, said Christian, I was bid to go this way by a man, called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come: and as I was going thither I fell in here.

HELP. But why did you not look for the steps? §

* It is not enough to be pliable; for the first trial he met with cooled his courage, damped his joy, killed his faith, and sent him back to the city of Destruction.

† Christian, in trouble, seeks still to get farther from his own house. See the difference between a truly convinced sinner, and a pliable unconverted professor; one keeps his face towards Christ for hope and help; the other flies back for comfort to the city of Destruction.

‡ The arm of Christ's omnipotent grace, reached forth to snatch poor sinners from destruction; for he says to them "Thou hast destroyed thyself, but in me is thine help." Hosea xiii. 9.

§ The great and precious promises of God, which are in Christ Jesus to poor, needy, and distressed sinners.

CHR. Fear followed me so hard, that I fled the next way, and fell in.

HELP. Then said he, Give me thy hand ; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.(a)

Then I stepped to him that plucked him out, and said ; Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security ? and he said unto me, This miry slough is such a place as cannot be mended : it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it was called the slough of Despond : for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place : And this is the reason of the badness of this ground.

It is not the pleasure of the king that this place should remain so bad ;(b) his labourers also have, by the direction of his majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended : yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads ; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the king's dominions (and they that can tell, say, they are the best materials to make good the ground of the place,) if so be it might have been mended : but it is the slough of Despond still ; and so will be, when they have done what they can.*

* Signifying, that there is nothing but despondency and despair in the fallen nature of sinful man : the best that we can do, leaves us in the slough of Despond, as to any hopes in ourselves.

(a) Psal. xl. 2.

(b) Isa. xxxv. 3, 4.

True, there are, by the direction of the law-giver, certain good and substantial steps placed even through the very midst of this slough; but at such times as this place does much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men through the dizziness of their heads step beside; and then they are bemired to purpose, notwithstanding the steps be there: but the ground is good when they are once got in at the gate.*(a)

Now I saw in my dream that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back: and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness;† saying “Surely, since you began to venture, I would not have been so base to have given out for a few difficulties;” so Pliable sat sneaking among them. But at last he got more confidence; and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

* That is the Lord Jesus Christ. We never find good ground, nor safe sounding, nor comfortable walking, till we enter into possession of Christ by faith, and till our feet are set upon Him, who is the Rock of ages.

† They who *affect* to despise real Christians, often both express and feel great contempt for those that cast off their profession: such men are unable, for a time, to resume their wonted confidence among their former companions; and this excites them to pay court to them, by reviling and deriding those whom they have forsaken.

CHAPTER III.

CHRISTIAN DECEIVED BY THE ADVICE OF MR. WORLDLY-WISEMAN, TURNS OUT OF THE WAY, AND IS GREATLY ALARMED; BUT HAPPILY MEETING WITH EVANGELIST, RETURNS TO THE RIGHT PATH, AND PROCEEDS ON HIS JOURNEY.

NOW as Christian was walking solitarily by himself, he spied one afar off crossing over the field to meet him; and their hap was to meet just as they were crossing the way to each other. The gentleman's name, that met him, was Mr. Worldly-wiseman; he dwelt in the town of Carnal-policy; a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him, (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places;) Mr. Worldly-wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

WORLD. How now, good fellow, whither away after this burdened manner?

CHR. A burdened manner indeed, as ever, I think, poor creature had! And whereas you asked me, whither away? I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

WORLD. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none. (a)

(a) 1 Cor. vii. 29.

WORLD. Wilt thou hearken to me if I give thee counsel?

CHR. If it be *good*, I will; for I stand in need of good counsel.

WORLD. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then, nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

CHR. That is that which I seek for, even to be rid of this heavy burden; but get it off myself I cannot: nor is there any man in our country that can take it off my shoulders: therefore am I going this way as I told you, that I may be rid of my burden.*

WORLD. Who bid you go this way to be rid of your burden?

CHR. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

WORLD. Beshrew him for his counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me; I am older than thou: thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true,

* A glimpse of the Wicket-gate, or of deliverance from the guilt of sin by Christ, will make the sinner reject all other ways, and press on towards Christ only.

having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger?

CHR. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.*

WORLD. How camest thou by the burden at first?

CHR. By reading this book in my hand.

WORLD † I thought so; and it has happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine I perceive have done thee,) but they run them upon desperate ventures to obtain they know not what.

CHR. I know what I would obtain; it is ease from my heavy burden.

WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

CHR. Sir, I pray, open this secret to me.

WORD. Why, in yonder village (the village is named Morality) there dwells a gentleman, whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine

* Such is the frame of the heart of a real penitent.

† Mr. Worldly-wiseman does not like that men should be serious in reading the Bible.

is from their shoulders ; yea, to my knowledge, he hath done a great deal of good this way : aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens.* To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place ; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden : and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village ; where there are houses now stand empty, one of which thou mayest have at reasonable rates : provision is there also cheap and good : and that which will make thy life more happy, is to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand ; but presently he concluded, if this be true which this gentleman hath said, my wisest course is to take his advice ; and with that he thus further spake.

CHR. Sir, which is my way to this honest man's house ?

WORLD. Do you see yonder high hill ?

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help.† But, behold, when he was got now

* Mr. Worldly-wiseman prefers Morality to Christ the Strait Gate. This is the exact reasoning of the flesh. Carnal reason ever opposes spiritual truth. The notion of justification by our own obedience to God's law, ever works in us, contrary to the law of justification by the obedience of Christ and living faith in his blood. Self righteousness is as contrary to the faith of Christ, as indulging the lusts of the flesh.

† And a sad turn it proved to him ; for he turned from the work of Christ, for his salvation, to his own works and obedience : so did the Galatians of old. Mark the consequence ; Christian is afraid that Mount Sinai, all the dreadful curses of the law, would fall on his head.

hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head: wherefore there he stood still, and woted not what to do. Also his burden now seemed heavier to him than while he was in the way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned; (a) here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly-wiseman's counsel. And with that he saw Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and, coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

What dost thou here, Christian? said he. At which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art thou not the man that I found crying without the walls of the city of Destruction?

CHR. Yes, dear Sir, I am the man.

EVAN. Did not I direct thee the way to the little Wicket-gate?

Yes, dear Sir, said Christian.

EVAN. How is it then that thou art so quickly turned aside? for thou art now out of the way.

CHR. I met with a gentleman, as soon as I had got over the slough of Despond, who persuaded me that I might in the village before me find a man that could take off my burden.

EVAN. What was he?

* Evangelist findeth Christian under Mount Sinai, and looketh severely upon him. See the effect of disobeying the Gospel.

(a) Exod. xiv. 16—18. Heb. xii. 21.

CHR. He looked like a gentleman,* and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. He asked me if I had a family: and I told him But, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate to receive further directions how I may get to the place of deliverance. So he said that he would show me a better way, and shorter, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens: so I belived him,† and turned out of that way into this, if happily I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear as I said, of danger: but now know not what to do.

Then, said Evangelist, stand still a little that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."(a) He said,

* Beware of taking men by their looks. They may look as gentle as lambs, while the poison of asps is under their tongues; whereby they infect many souls with pernicious errors, turning them from Christ and the hope of justification and eternal life, through him only, to look and rely upon their own works, in whole or in part, for salvation.

† As the belief of truth lies at the foundation of the hope of eternal life, and is the cause of any one becoming a pilgrim; so the belief of a lie is the cause of any one's turning out of the way which leads to glory.

moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

(a) He also did thus apply them: Thou art the man that art running into this misery: thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace: even almost to the hazarding of thy perdition.*

Then Christian fell down at his feet as dead, crying, "Woe is me, for I am undone?" At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemy shall be forgiven unto men:" "Be not faithless, but believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.†

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly-wiseman, and rightly is he so called; partly because he savoureth only the doctrine of this world, (b) (therefore he always goes to the town of Morality to church,) and partly because he loveth that doctrine best, for it saveth him best from the cross: (c) and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor:—his

* See the danger of turning from the faith of Christ, to trust in any degree to our own works for justification and eternal life. Beware of legal teachers and of thy own legal spirit.

† See the glory of gospel grace to sinners. See the amazing love of Christ in dying for sinners. O remember the price with which Christ obtained the pardon of your sins: at nothing less than his own most precious blood! Believe his wonderful love. Rejoice in his glorious salvation. Live in the love of him, in the hatred of your sins, and in humbleness of mind before him.

(a) Heb. x. 38.

(b) John iv. 5.

(c) Gal. vi.

turning thee out of the way ;—his labouring to render the cross odious to thee ;—and his setting thy feet in that way that leadeth unto the ministration of death.*

First, thou must abhor his turning thee out of the way, yea, and thine own consenting thereto ; because this is to reject the counsel of God for the sake of the counsel of a *worldly-wise man*. The Lord says, “ Strive to enter in at the strait gate” (the gate to which I send thee,) “ for strait is the gate that leadeth unto life, and few there be that find it.”(a) From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction. Hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, thou must abhor his labouring to render the cross odious unto thee ; for thou art to “ prefer it before the treasures in Egypt.”(b) Besides, the King of Glory hath told thee, that “ he that will save his life shall lose it :” and, “ He that comes after me, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, cannot be my disciple.”(c) I say, therefore, for a man to labour to persuade thee that that shall be thy death, without which the truth hath said thou canst not have eternal life : this doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also

* Gospel comfort cannot be enjoyed, till the soul is convinced of the evil, and rejects the doctrine of Legality, or trust in any dependance upon our own works for justification. This detestable heresy abounds greatly in the present day.

(a) Luke xiii. 24. Matt. vii. 13, 14. (b) Heb. xi. 25, 26.
(c) Matt. x. 37—39. Mark viii. 34, 35. Luke xiv. 26, 27. John vii. 25

how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is "the son of the bond-woman which now is, and is in bondage with her children;" (a) and is, in a mystery, this Mount Sinai which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. "Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden:" therefore, Mr. Worldly-wiseman is a liar, and Mr. Legality a cheat: and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee.* After this Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."†(b)

The gospel pays no respect to demure looks, and a sanctified face: but pronounces such cheats, hypocrites, and beguilers, who turn souls from the cross of Christ, and the way of salvation by him, to trust in any wise to their own works for justification and salvation.

† Legality is as great an enemy to the cross of Christ, as Licentiousness: for it keeps the soul from coming to, believing in, and trusting wholly to the blood of Christ, for pardon, and the righteousness of Christ for justification; so that it keeps the soul in bondage, and swells the mind with pride, while Licentiousness brings a scandal on the cross.

(a) Gal. iv. 21-27

(b) Gal. iii. 10

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Wordly-wiseman; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follow:

Sir,* what think you? Is there any hope? May I now go back, and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has *good will* for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way when his wrath is kindled but a little."^(a)—Then did Christian address himself to go back, and Evangelist, after he had kissed him, gave him one smile and bid him God speed.† So he went on with haste, neither spake he to any man by the way, nor if any asked him would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means

* Christian inquires if he may yet be happy. Legal hopes will bring on distress of soul, and despondency of spirit, as well as outward sins; there is no hope of a sinner's being comforted by the cross of Christ, till he is made sensible of this.

† Nothing but the gospel of Christ can direct our steps in the right way, and bring peace and comfort to our souls. It salutes us with a cheering smile, a kiss of peace, and a blessing of consolation; and hence it wings our peace to Christ and holiness.

think himself safe, till again he was got into the way* which he left to follow Mr. Worldly-wiseman's counsel.

* The faithful minister must warn young converts not to turn aside; nor can any soul ever find confidence or comfort, till they are conscious of having regained the way they had forsaken.

CHAPTER IV.

CHRISTIAN ARRIVES AT THE WICKET-GATE, WHERE HE
KNOCKS, AND IS KINDLY RECEIVED.

SO in process of time Christian got up to the gate. Now over the gate there was written, "Knock, and it shall be opened unto you."^(a)

He knocked therefore more than once or twice,* saying—

"May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving rebel! Then shall I
Not fail to sing his lasting praise on high."^(a)

At last there came a grave person to the gate, named Good-will, who asked him who was there? and whence he came? and what he would have?

CHR. Here is a poor burdened sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

I am willing with all my heart,† said he. And with that he opened the gate.

So when Christian was stepping in, the other gave him

* This is praying and pleading in faith with God for mercy and forgiveness of sin through the blood of Jesus Christ.

† The gate will be open to broken hearted sinners. Here behold the love of Jesus, in freely and heartily receiving every poor sinner who comes unto him. No matter how vile they have been nor what things they have committed; he loves them freely and receives them graciously. For he has nothing but good will towards men. Luke ii. 14.

(a) Matt. vii. 7. 8

a pull.* Then said Christian, What means that? The other told him, "A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

Then said Christian, I rejoyce and tremble. So when he was got in, the man of the gate asked him who directed him thither.

CHR. Evangelist bid me come hither and knock, as I did; and he said that you Sir, would tell me what I must do.

GOOD. "An open door is before thee, and no man can shut it."

CHR. Now I begin to reap the benefits of my hazards.

GOOD. But how is it that you come alone?

CHR. Because none of my neighbours saw their danger, as I saw mine.

GOOD. Did any of them know of your coming?

CHR. Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears and so came on my way.

GOOD. But did none of them follow you, to persuade you to go back?

CHR. Yes, both Obstinate and Pliable: but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

GOOD. But why did he not come through.

CHR. We indeed came both together until we came to the slough of Despond, into the which we also suddenly

* Every saved sinner is a brand plucked out of the fire by the loving arm of Christ. Zech. iii. 2.

fell. And then was my neighbour Pliable discouraged, and would not adventure further.* Wherefore, getting out again on that side next to his own house, he told me I should possess the brave country alone for him: so he went *his* way, and I came *mine*; he after Obstinate, and I to this gate.

Then said Good-will, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it;

Truly, said Christian, I have said the truth of Pliable; and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself. It is true he went back to his own house, but I also turned aside to go into the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly-wiseman.†

GOOD. Oh! did he light upon you? What, he would have had you have sought for ease at the hands of Mr. Legality! they are both of them very cheats. But did you take his counsel?

CHR. Yes, as far as I durst. I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop‡

GOOD. That mountain has been the death of many, and will be the death of many more. It is well you escaped being dashed in pieces by it.

* A man may have company when he sets out for heaven, and yet go thither alone. "Many be called, but few chosen." Matt. xx. 16.

† Where there is true grace in the heart, it will take shame to itself, and give all the glory to God's sovereign grace, for any difference there is between us and others. Free grace destroys pride, and lays the sinner low, whilst it exalts Christ, and causes the believer to triumph in his righteousness and salvation.

‡ Though Jesus knows what is in man, and all his ways, yet he will bring the soul to confession unto him. See the loving heart of Christ to sinners, and the free communications he admits them to with himself. Oh ye his people, pour out your heart before him: God is a refuge for us. Psal. lxxii. 8.

CHR. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps: but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But, oh! what a favour is this to me, that yet I am admitted entrance here.*

GOOD. We make no objections against any, notwithstanding all that they have done before they come hither. "They in no wise are cast out;" (a) and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee: dost thou see this narrow way? that is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles, and it is as straight as a rule can make it: this is the way thou must go.

But, said Christian, † are there no turnings nor windings, by which a stranger may lose his way?

GOOD. Yes, there are many ways butt down upon this, and they are crooked and wide: but thus thou must distinguish the right from the wrong, the right only being ‡ straight and narrow. (b)

* It is a sure sign of a genuine work of grace, when the heart ascribes all to grace. Here is no ascribing any thing to his own wisdom or power: but his escape from destruction, and being yet in the way of salvation, are wholly resolved into the grace of the gospel, the mercy of God, and in his free favour, and almighty power. It is sweet to converse with Jesus, of his free grace to wretched and unworthy sinners. Do not you find it so?

† Christian is afraid of losing his way; a blessed sign of a gracious heart, when it possesses godly jealousy.

‡ Christian, being admitted at the *strait* gate, is directed in the narrow way. In the *broad* road every man may choose a path suited to his inclinations: shift about to avoid difficulties, or accommodate himself to circumstances; and he will be sure of company agreeably to his taste. But Christians must follow one another, in the *narrow* way along the same track, surmounting difficulties, facing enemies, and bearing hardships, without any room to evade them: nor is any indulgence given to differ

(a) John vi. 37.

(b) Matt. vii. 13, 14.

Then I saw in my dream that Christian asked him further, if he could not help him off with the burden that was upon his back ; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, as to thy burden, be content to bear it until thou comest to the place of deliverance;* for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him that by that he was gone some distance from the gate he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

rent tastes, habits, or propensities. It is therefore a *straightened*, or as some render the word, an *afflicted way* ; being indeed an habitual course of repentance, faith, love, self-denial, patience ; in a word, a full conformity to the will of God, according to the scriptures. Christ himself is the way, by which we come to the Father ; and by living faith which works by love, we are "set in the way of his steps." This path is also *straight*, as opposed to the *crooked* ways of men ; for it consists in an uniform regard to piety, integrity, sincerity, and kindness, at a distance from all the hypocrisies, frauds, and artifices, by which ungodly men wind about to avoid detection, keep up their credit, deceive others, or impose on themselves. The question proposed by Christian implies that believers are more afraid of missing the way than of encountering hardships in it : and Good-will's answer, that many ways *butted* down on it, or opened into it, in various directions, shows, that the careless and self-willed are extremely liable to be deceived ; but it follows that all these ways are *crooked* and *wide* ; they turn aside from the direct line of living faith and holy obedience, and are more soothing, indulgent and pleasing to corrupt nature, than the path of life : which lies *straight* forward, and is every where contrary to the bias of the carnal mind.

* There is no deliverance from the guilt and burden of sin, but by the death of Christ. Here observe, that though a sinner, at his first coming to Christ, find some comfort and encouragement, yet he may not for some time have a clear sense of pardon and assurance of the forgiveness of his sins, but he may still feel the burden of them. But by faith in Jesus he shall be adopted into the family of heaven.

CHAPTER V.

CHRISTIAN DELIGHTFULLY ENTERTAINED AT THE
INTERPRETER'S HOUSE.

THEN Christian went on till he came to the house of the Interpreter,* where he knocked over and over : at last one came to the door and asked who was there ?

CHR. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit ; I would therefore speak with the master of the house. So he called for the master of the house, who after a little time came to Christian, and asked him what he would have ?

Sir, said Christian, I am a man that am come from the city of Destruction, and am going to the Mount Zion ; and I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be a help to me in my journey.

Then said the Interpreter, come in ; I will show thee that which will be profitable to thee.† So he commanded his man‡ to light a candle, and bid Christian follow him : so he had him into a private room, and bid his man open a door : the which when he had done, Christian saw the

* Christian comes to the house of the Interpreter: which means the Lord the Spirit, the teacher of his people.—The Interpreter is an emblem of the divine teaching of the Holy Spirit, according to the Scripture, by means of reading, hearing, praying and meditating, accompanied by daily experience and observation. Believers depend on this teaching, and are not satisfied with human instruction, but look to the fountain of wisdom, that they may be delivered from prejudice, preserved from error, and enabled to profit by the ministry of the word.

† O how loving, how condescending is the Spirit of God to poor miserable sinners !

‡ Illumination is here signified.

picture of a very grave person hang up against the wall ; and this was the fashion of it : “ it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back ; it stood as if it pleaded with men, and a crown of gold did hang over its head.”

Then said Christian, what meaneth this ?

INTERP. The man whose picture this is, is one of a thousand ; he can beget children, (a) travail in birth with children, (b) and nurse them himself when they are born. And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth written on his lips ; it is to show thee that his work is to know and unfold dark things to sinners ; even as also thou seest him stand as if he pleaded with men : and whereas thou seest the world as cast behind him, and that a crown hangs over his head ; that is to show thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have shewed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide, in all difficult places thou mayest meet with in the way ; wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen ; lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.*

* This is a true picture of a gospel minister: one whom the Lord the Spirit has called and qualified for preaching the everlasting gospel, he is one who despises the world, is dead to its pleasures and joys: his chief aim is to exalt and glorify the Lord Jesus, his atoning blood, justifying righteousness, and finishing salvation; and his greatest glory is to bring sinners to Christ, to point him out as the one way to them, and to edify

(a) 1 Cor. iv. 15.

(b) Gal. iv. 19.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which, after he had reviewed a little while, the Interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choaked. Then said the Interpreter to a damsel that stood by, Bring hither water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Then said Christian, What means this?

The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first is the law; but she that brought water and did sprinkle it, is the gospel. Now whereas thou sawest that, so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choaked therewith; this is to show thee, that the law, instead of cleansing the heart, by its working, from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue it.(a)

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I

and build up saints in him. But there are many who profess to do this, yet turn poor sinners out of the way, and point them to a righteousness of their own for justification, in whole or in part. Of these the Spirit teaches us to beware: the former, he leads and directs souls to love and esteem him highly for their labours and faith in the Lord, and zeal for his honour and glory, and for the salvation of souls. Take heed what you hear. Mark iv. 24.

(a) Rom. v. 20. vii. 7—11. 1 Cor. xv. 56

say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of glory to inhabit.*(a)

I saw moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But Patience is willing to wait.

Then I saw that one came to Passion and brought him a bag of treasure, and poured down at his feet: the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come. For as here thou seest Passion will have all now this year, that is to say, in this world: so are the

* Now judge by this, whether you are under the law, or the gospel. Have you ever found in yourself what is here described? 1st. Of the law, have you ever felt your lusts and corruptions irritated, and sin made to abound in you, as to your perception and feeling, by the commandment working in you all manner of concupiscence? for without the law sin was dead Rom. vii. 8. Has the application of the law to your conscience made sin to revive in you, so as that you died to all your former hopes of being justified by your obedience to the law? If not, you are yet dead in sin, and cleave to legal hopes and vain confidence. But if through the law you become dead to the law, has the gospel come to you with its reviving, comforting, sanctifying influence? Has it made Christ's blood and righteousness precious to your soul, and given you the victory of faith over the law, sin, and death? If so, go on your way rejoicing.

(a) John xiv. 21--23. xv. 3. Acts xv. 9. Rom. xvi. 25, 26. Eph. v. 26

men of this world, they must have all their good things now, they cannot stay till next year; that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.*

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts:—because he stays for the best things:—and also because he will have the glory of his, when the other has nothing but rags.

INTERP. Nay, you may add another, to wit,—the glory of the next world will never wear out: but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience because he had his good things first, as Patience will have to laugh at Passion because he had his best things last; for *first* must give place to *last*, because *last* must have its time to come; but *last* gives place to nothing, for there is not another to succeed: he, therefore, that hath his portion *first* must needs have a time to spend it; but he that has his portion *last* must have it lastingly: therefore it is said of Dives, "In thy life-time thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." (a)

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

* Carnal men seek nothing more than the gratification of their senses; their end will be the loss of all things and the destruction of their own souls. But the just live by faith on Jesus, and in hope of joys to come; their end will be glorious; for they shall receive the end of their faith, the salvation of their souls, and the everlasting enjoyment of Christ in glory.

(a) Luke xvi. 19—31

INTERP. You say truth: "For the things that are seen are *temporal*; but the things that are not seen are *eternal*;" (a) but, though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another; therefore it is that the first of these so suddenly fall into *amity*, and that *distance* is so continually between the second.*

Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the Devil: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast, but secretly, into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. (b) And in that thou sawest that the man

* Here see the preciousness and glory of faith; it causeth the soul to make a proper estimate, and set a due value on things: it pierceth through the objects of time and sense, and fixes upon glory and eternity. This is the proper character of every heaven born soul; the just shall live by faith. Heb. ii. 4. This is a life of heaven upon earth.

(a) 2 Cor. iv. 18.

(b) 2 Cor. xii. 9.

stood behind the wall to maintain the fire ; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.*

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold : at the sight of which Christian was greatly delighted ; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither ?

Then the Interpreter took him, and led him up towards the door of the palace ; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book and his ink-horn before him, to take the name of him that should enter therein ; he saw also that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze : at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, "Set down my name, Sir ;" the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force ; but the man was not at all discour-

* It is plain Mr. Bunyan did not ascribe that glory to the work and power of the creature, which is due solely to the Lord, who is the Alpha and Omega, the First and the Last, the Beginner, Carrier on, and Finisher of his work in sinners' hearts ; and never can his work be extinguished there, till Satan's water is more powerful to quench, than Christ's oil and grace are to keep the fire burning. The instruction especially inculcated by this emblem is, an entire reliance on the secret but powerful influence of divine grace, to maintain and carry on the sanctifying work that has been begun in the soul.

ged, but fell to cutting and hacking most fiercely. So after he had* received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

“Come in, come in;
Eternal glory thou shalt win.”

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.†

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now the man to look on, seemed very sad. He sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.‡

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

* We must through much tribulation enter into the kingdom of God. Acts xiv. 22.

† Such is the spirit and disposition of a soul who is determined to win Christ, and to enjoy the kingdom of glory. In spite of all opposition he resolutely forces his way, and presses towards the mark for the prize of his high calling of God in Jesus Christ. Phil. iii. 14. He is not content with a few lazy wishes, or languid hopes; for the kingdom of heaven suffereth violence, and the violent take it by force. Mat. xi. 12.

‡ The Holy Spirit would have us take warning by the sad examples of others. Hence he sets before us in the Scripture, the dreadful things which have fallen professors, that we may see our danger, be humble, and watchful, and pray to the Lord to keep us from falling away.

CHR. What wert thou once ?

The man said,* I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others : I once was, as I thought, fair for the celestial city,(a) and had then even joy at the thoughts that I should get hither.†

CHR. Well, but what art thou now ?

MAN. I am now a man of despair, and am shut up in it as in this iron cage. I cannot get out ; O now I cannot.‡

CHR. But how camest thou in this condition ?

MAN. I left off to watch and be sober ; I laid the reins upon the neck of my lusts ; I sinned against the light of the word, and the goodness of God : I have grieved the Spirit, and he is gone ; I tempted the Devil, and he is to come to me ; I have provoked God to anger, and he has left me ; I have so hardened my heart, that I cannot repent.§

Then said Christian to the Interpreter, But is there no hope for such a man as this ? Ask him, said the Interpreter.

Then said Christian, Is there no hope but you must be kept in the iron cage of despair ?

MAN. No, none at all.

CHR. Why ? the Son of the Blessed is very pitiful.

MAN. I have crucified him to myself afresh ; I have despised his person, I have despised his righteousness, I

* Most dreadful change ! Think of it with trembling. Thou standest by faith ; be not high-minded, but fear.

† Soaring professors, beware. See how far this man went ; see what he thought of himself ; see what others thought of him ; yea, he felt great joy in himself at the thoughts of getting to heaven ; but yet through unfaithfulness despair seized on him. "Let us watch and be sober." 1 Thess. v. 6.

‡ A more dreadful state on this side hell cannot be.

§ An awful warning to professors. O take heed of trifling with the God of truth, and the truths of God ! he is a jealous God ! jealous of his honour and glory. Yea, our God is a consuming fire. Heb. xii. 29.

(a) Luke viii. 13.

have counted his blood an unholy thing. I have done despite to the Spirit of grace : (a) therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of certain judgment and fiery indignation which shall devour me as an adversary.*

CHR. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world ; in the enjoyment of which I did then promise myself much delight : but now every one of those things also bite me and gnaw me like a burning worm.

CHR. But canst thou not repent and turn ?

MAN. God hath denied me repentance. His word gives me no encouragement to believe : yea, himself hath shut me up in this iron cage ; nor can all the men in the world let me out. O eternity ! eternity ! how shall I grapple with the misery that I must meet with in eternity ?

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Well, said Christian, this is fearful ! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. † Sir, is it not time for me to go on my way now ? ‡

* It is exceeding difficult to draw the line here, so as not to encourage in sin, or not discourage broken-hearted sinners from entertaining hope in Christ. Many have written the same bitter things against themselves as here, but to whom they have in no-wise belonged. A sight of sin, a sense of sin, and sorrow for sin, with a desire to be saved by Jesus from all sin, as well as from wrath, do really bespeak the workings of the grace of Christ in the heart.

† Reader, thou hast constant need to put up this prayer for thyself.—Thou art in a body of sin, hast a most deceitful and desperately wicked heart, and art exposed to the world's snares, and satan's devices.

‡ Why, in such haste, Christian ? Poor soul, he had yet got the burden of his sins upon his back ; this urged his speed. He wanted to get to the

INTERP. Tarry, till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber where there was one rising out of bed ; and as he put on his raiment he shook and trembled. Then said Christian, Why doth this man thus tremble ? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night as I was in my sleep I dreamed, and, behold the heavens grew exceeding black : also it thundered and lightened in most fearful wise, that it put me into an agony ; so I looked up in my dream, and saw the clouds rack at an unusual rate ; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven : they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice saying, “ Arise ye dead, and come to judgment ; ” and with that the rocks rent, the graves opened, and the dead that were therein came forth : (a) some of them were exceeding glad, and looked upwards : and some sought to hide themselves under the mountains : (b) then I saw the man that sat upon the cloud open the book and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. (c) I heard it also proclaimed to them that attended on the man that sat on the cloud, “ Gather together the tares, the chaff, and stub-

cross. to be delivered of his burden ; but the Spirit had many things to shew him first, which would be profitable to him hereafter. “ He who believeth shall not make haste.” Isaiah xxviii. 16.

(a) John v. 28, 29. 1 Cor. xv. 51.—58. 2 Thess. i. 7—10. Jude 14, 15. Rev. xx. 11—15. (b) Psal. l. 1—3, 22. Isa. xxvi. 20, 21. Mic vii. 16, 17. (c) Dan. vii. 9, 10. Mal. iii. 2, 3.

ble, and cast them into the burning lake :” and with that the bottomless pit opened just whereabout I stood ; out of the mouth of which there came in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, “ Gather my wheat into the garner.”(a) And with that I saw many caught up and carried away in the clouds,(b) but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me : my sins also came in my mind, and my conscience did accuse me on every side.(c) Upon this I awaked from my sleep.

CHR. But what was it that made you so afraid of this sight ?

MAN. Why I thought that the day of judgment was come, and that I was not ready for it ; but this frightened me most, that the angels gathered up several and left me behind ; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me ;* and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things ?

CHR. Yes ; and they put me in hope and fear.†

INTERP. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird

* Natural men’s consciences are often alarmed and terrified, when there are no spiritual convictions ; but such fears and terrors soon wear away, and do not generally issue in conversion.

† Where there is a gospel hope, there will be a godly fear ; both are necessary ; both are the graces of the Holy Spirit. Fear makes us cautious ; hope animates us.

(a) Mal. iv. 1. Mat. iii. 12. xiii. 30. Luke iii. 17. (b) 1 Thess. iv. 13— 18.
(c) Rom. ii. 14, 15.

up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying—

“ Here I have seen things rare and profitable ;
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand :
Then let me think on them, and understand
Wherefore they showed me were ; and let me be
Thankful, O good INTERPRETER, to thee.”

CHAPTER VI.

CHRISTIAN LÖSES HIS BURDEN AT THE CROSS.

NOW I saw in my dream, that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. (a) Up this way therefore did burthened Christian run, but not without great difficulty, because of the load on his back.*

He ran thus till he came at a place somewhat ascending, and upon that place stood a *Cross*, and a little below, in the bottom, a *Sepulchre*. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.†

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. (b) Now, as he stood looking and weeping, be-

* Our uphill difficulties is the way to the greatest comforts. Burdens are more felt when comforts are near at hand.

† Christian had faith; he believed that there was redemption in the blood of Christ, even forgiveness of sins, before he came up to the cross, but now he finds and feels the comfort of it: He has now the joy of faith; the guilt of his sins is taken off his conscience, and he is filled with joy and peace in believing. You who believe Christ to be the only Saviour, go on believing till you experience the comfort of knowing that he is *your* Saviour, and feel pardon in his blood; for when God releases us of our guilt and burden, we are as those that leap for joy; but you cannot have this till you come to the cross, and rest all your hopes upon it.

(a) Isa. xxi. 1.

(b) Zech. xii. 10.

hold three shining ones came to him, and saluted him with "Peace be to thee:" so the first said to him, "Thy sins be forgiven thee:" (a) the second stripped him of his rags and clothed him with change of raiment; the third also set a *mark on his forehead, and gave him a roll with a seal upon it, (b) which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way. Then Christian gave three leaps for joy, and went on singing—

"Thus far did I come laden with my sin
 Nor could aught ease the grief that I was in,
 Till I came hither: what a place is this!
 Must here be the beginning of my bliss?
 Must here the burden fall from off my back?
 Must here the strings that bind it to me crack?
 Blest cross! blest sepulchre! blest rather be
 The MAN[†] that there was put to shame for me!"

* Here is the love and grace of God the Father, God the Son, and God the Holy Ghost. Pray mind; when God pardons the sinner through the blood of Christ, he also clothes him with the righteousness of Christ. Those who deny Christ's righteousness, never saw the purity of the law, their own nakedness, nor abhorred the filthy rags of their own righteousness.—The author's uniform doctrine sufficiently shows, that he considered spiritual apprehensions of the nature of the atonement as the only source of genuine peace and comfort. And as the "mark in the forehead" plainly signifies the renewal of the soul to holiness, so that the mind of Christ may appear in the outward conduct, connected with an open profession of the faith, while the roll with a seal upon it, denotes such an assurance of acceptance, as appears most clear and satisfactory, when the believer most attentively compares his views, experiences, desires and purposes, with the holy scriptures, so he could not possibly intend to ascribe such effects to any other agent than the Holy Spirit, who, by enabling a man to exercise all filial affections towards God in an enlarged degree, as the "spirit of adoption bears witness" with his conscience, that God is reconciled to him, having pardoned all his sins; that he is justified by faith, through the blood of Christ; and that he is a child of God, and an heir of heaven. These things are clear and intelligible to those who have experienced this happy change.

(a) Mark ii. 5

(b) Zech. iii. 4—Eph. i. 13

CHAPTER VII.

CHRISTIAN FINDS SIMPLE, SLOTH, AND PRESUMPTION FAST ASLEEP—IS DESPISED BY FORMALIST AND HYPOCRISY—ASCENDS THE HILL DIFFICULTY—LOSES HIS ROLL, AND FINDS IT AGAIN.

I SAW then in my dream, that he went on thus even until he came at the bottom, where he saw a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.*

CHRISTIAN then seeing them lie in this case went to them, if peradventure he might awake them; and cried, You are like to them that sleep on the top of a mast, (a) for the dead sea is under you, a gulf that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth.(b) With that they looked upon him, and began to reply in this sort: †Simple said, “I see no danger: Sloth said, “Yet a little more sleep:” and Presumption said, “Every tub must stand upon its own bottom.” And so they laid down to sleep again, and Christian went on his way.

* The Lord shews us the misery and danger of other professors, to give us warnings by the way and to stir us up to watchfulness.

† There is no persuasion will do, if God openeth not the eyes. Remember, all is of grace. It is God's grace that quickens, enlightens, converts, justifies, preserves, sanctifies, and glorifies. Well may pilgrims sing every step:

O to grace what mighty debtors,
Daily, hourly, Lord, are we!

(a) Prov. xxiii. 34.

(b) 1 Pet. v. 8

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons.* And as he was troubled thereabout, he spied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So as I said, they drew up unto him, who thus entered with them into discourse.

CHR. Gentlemen, whence come you, and whither go you?

FORM. and HYP. We were born in the land of Vain-Glory, and are going for *praise* to Mount Zion.

CHR. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, that "He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?"^(a)

They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

They told him,† that, as for that, he needed not trouble his head thereabout; for what they did, they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.

* A Christian spirit feels for others' dangers, and aims and strives to be profitable to them.

† They that come into the way, but not by the door, think that they can say something in vindication of their own practice.

(a) John x. 1.

But said Christian, will your practice stand a trial at law?

They told him, that *custom*, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, say they, if we get into the way, what's the matter which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

CHR. I walk by the rule of my Master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You came in by yourselves without his direction, and shall go out by yourselves without his mercy.*

To this they made but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another; save that these two men told Christian, that, as to *laws* and *ordinances*, they doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us, but by the *coat* that is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.†

CHR. By laws and ordinances you will not be saved,(a) since you came not in by the door. And as for this coat

* Here is the essential difference between a real Christian and formal hypocrites; he takes the word of God for the warrant of his faith, and the rule of his conduct, which they reject; for they are left under the power of their natural will and carnal reason, and hence they brave it out for a season, with vain hopes and confidences.

† The glorious robe of Christ's righteousness, which is put upon every believer, is sneered at and held in contempt by formal professors, who see not their nakedness and want of covering.

(a) Gal. ii. 16.

What is on my back, it was given me by the Lord of the place whither I go ; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me ; for I had nothing but rags before : and besides, thus I comfort myself as I go ; surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back ! a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell to you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way ; I was also bid to give it in at the celestial gate, in token of my certain going in after it : all which things I doubt you want, and want them because you came not in at the gate.*

To these things they gave him no answer ; only they looked upon each other and laughed.† Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly,‡ and sometimes comfortably : also he would be often reading in the roll§ that one of the shining ones gave him, by which he was refreshed.

I beheld then that they all went on till they came to the foot of the hill Difficulty ;|| at the bottom of which was a

* Where there is the witness of the Spirit, and the seal of the Spirit, that soul will also glory in the righteousness of Christ ; for this is the joy of faith, that Christ is the Lord our righteousness. Jer. xxiii. 6. In vain do men talk of inward joy, who reject the clothing of Christ's righteousness.

† Vain-glorious fools laugh at Christ's humble pilgrims.

‡ What ! sighing already, and just pardoned ? One should expect that he was all joy ; nothing but joy. O these are sighs of love, which strangers to spiritual joy know nothing of.

§ This means the assurance which he had from the Spirit, of the free love, free grace, free pardon, free justification, of Christ to his soul.

|| He came to the hill Difficulty ; a way displeasing to flesh and blood, which proves and tries the sincerity of our faith, and the earnestness of our souls, in our pilgrimage.

spring. There were also in the same place two other ways, besides that which came straight from the gate one turned to the left hand and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the way is called Difficulty. Christian went now to the spring, and drank thereof to refresh himself,(a) and then began to go up the hill, saying—

“ The hill, though high, I covet to ascend,
 The difficulty will not me offend;
 For I perceive the way to life lies here:
 Come, pluck up, heart, let's neither faint nor fear.
 Better, though *difficult*, the right way to go,
 Than wrong, though *easy*, where the end is woe.”*

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill, therefore they were resolved to go into those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which did lead him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.†

* Depend upon it, pilgrim, some great blessing is at hand, when thou hast some great difficulty to grapple with and to overcome.—The believer's state on earth is a state of trial; he must meet with difficulties, to prove his faith and love. The hill Difficulty represents those circumstances which require self-denial and exertion, and may signify whatever in our walk proves irksome to flesh and blood

† Formalists and hypocrites, as they come easy into the way of profession, without any convictions of sin cause them to fly to Christ the Wicket-gate, so they find the easiest path to flesh and blood, and often perish in the end.

(a) Isa. xlix. 10.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbour made by the Lord of the hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to rest him: then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand.* Now, as he was sleeping, there came one to him and awaked him, saying, "Go to the ant thou sluggard; consider her ways, and be wise."(a) And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.†

Now when he was got up to the top of the hill there came two men running to meet him again; the name of the one was Timorous, and of the other Mistrust:‡ to whom Christian said, Sirs, what is the matter you run the wrong way? Timorous answered, that they were going

* Happy for Christian that he did not fall into the dream of Antinomian notions, so as to sleep in a false security without his roll. The best of blessings, even spiritual comforts from the God of grace, through the infection of our nature, (if we do not watch and pray in faith) are liable to be abused, so as to cause us to sleep when we should be active and diligent in running the heavenly race, looking unto Jesus.

† The Lord loves his people, nor will he suffer them to sleep the sleep of death.—HE will, on their stirring up his gift within them, shine upon, and revive his gracious work.

‡ Timorous and Mistrust are great enemies to the Christian's faith, and bring up an evil report of his way. Listen not to them, but look to God's truth and faithfulness; rely on his precious promises, and have your feet shod with the gospel of peace. Who or what shall harm you if ye be followers of that which is good.

to the city of Zion, and had got up that difficult place : but said he, the further we go the more danger we meet with ; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lies a couple of lions in the way, (whether sleeping or waking we know not ;) and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian you make me afraid ; but whither shall I flee to be safe ? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there : if I can get to the celestial city, I am sure to be in safety there :*—I must venture : to go back is nothing but death ; to go forward is fear of death, and life everlasting beyond it :—I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein and be comforted ; but he felt and found it not. Then was Christian in great distress, and knew not what to do ; for he wanted that which used to relieve him, and that which should have been his pass into the celestial city. Here therefore he began to be much perplexed,† and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side

* Christian shakes off fear, by sound scriptural reasoning ; even the reasoning of faith, against the fear of the flesh, and mistrust or unbelief. We have always a sure word of prophesy, whereunto we shall do well to take heed. When dangers beset, and fears assault, remember whose ye are, and whom ye serve : look to the way you are in, and the end of your faith, even the salvation of your soul. Study the word of God and obey it.

† He is perplexed for his roll ; this is right. If we suffer spiritual loss, and are easy and unconcerned about it, it is a sure sign that we indulge carnal security and vain confidence. Many go on so till they sink into a down-right Antinomian spirit. O beware of this ; for many who abhor the name, yet have drunk into the spirit of it, and hence live and walk without spiritual communion with God the Father, and his Son Jesus Christ, and rest contented without the witness of the Spirit with their spirits, that they are the children of God.

of the hill;—and falling down upon his knees he asked God forgiveness for that foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart. Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He went thus till he came again in sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind.* Thus therefore he now went on bewailing his sinful sleep, saying, "O wretched man that I am!" that I should sleep in the day time!(a) that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! Thus it happened to Israel, for their sin they were sent back again by the way of the Red Sea: and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed to have trod but once: † yea, now also I am like to be benighted, for the day is almost spent;—O that I had not slept!

* Look to your spirits, Christians. See if you have not after-sorrow for former indulgences. But it is far better to be crying "O wretched man that I am," than to be alive to carnal confidences, and dead to the desire of spiritual comforts.

† Christian's perplexity, fear, sorrow, remorse, redoubled earnestness, complaints, and self-reproachings, when he missed his roll, and went back

(a) 1 Thess. v. 7, 8. Rev. ii. 4, 5.

Now by this time he was come to the harbour again, where for a while he sat down and wept; but at last (as God would have it,) looking sorrowfully down under the settle, there he spied his roll; the which he with trembling and haste caught up and put in his bosom. But who can tell how joyful this man was when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey.* But O how nimbly now did he go up the rest of the hill!—Yet before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: “O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep!” Now also he remembered the story that Mistrust and

to seek it, exactly suit the experience of numbers, who through unwatchfulness, are brought into a state of uncertainty. Nothing can afford comfort to a mind that has enjoyed an assurance of the favour of God; but that love which is “better than life:” and such is the abundant mercy of Jehovah, that he imparts light and power to the humble soul, who, by means of extraordinary diligence, with renewed application to the blood of Jesus, will in time recover his warranted confidence which he lost, and God will “restore to him the joy of his salvation:” but he must as it were, pass repeatedly over the same ground with sorrow, which had it not been for his negligence, he might have passed at once with comfort.

* This means a fresh sense of the love and peace of God and joy in the Holy Ghost, through faith in Christ Jesus. Mind with what alacrity and speed Pilgrim now pursues his journey. O this rich blessing of assurance is not enough prized, and too little sought for by professors. But how can any be content without it? It is impossible for them to be happy, and to rejoice in the Lord without a real, scriptural assurance of his love and favour. It is this which adds wings to faith, liveliness to hope, joy to love, and cheerfulness to obedience. Plead the precious promises: be not content without the enjoyment of the blessings contained in them. Says our Lord, “Ask and ye shall receive, that your joy may be full.” John xvi
 24

Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on. But, while he was bewailing his unhappy miscarriage, he lifted up his eyes; and, behold, there was a very stately palace before him, the name of which was Beautiful,* and it stood by the highway side.

* Hitherto Christian has been a solitary pilgrim; but we must next consider him as admitted to the communion of the faithful, and joining with them in the most solemn public ordinances. This is represented under the emblem of the House BEAUTIFUL, and the pilgrim's entertainment in it, as described in the subsequent pages. Mr. Bunyan here manifests much candour and liberality of sentiment; and his representations may suit the admission of any new members into the society of professed Christians in any communion, where a serious regard to spiritual religion is in this respect maintained.

It certainly would be very desirable, that Christian societies should be formed according to the principles here exhibited: such would indeed be very *beautiful*, honourable to God, conducive to mutual edification, and examples to the world around them. Different expedients have been adopted for thus promoting the communion of saints; the advantages resulting therefrom have been incalculable: but surely even more might be done, than is at present, perhaps any where, were all concerned to attempt it boldly, earnestly, and with united efforts.

CHAPTER VIII.

CHRISTIAN SAFELY PASSES THE LIONS ; AND ARRIVES AT THE HOUSE CALLED BEAUTIFUL, WHERE HE IS KINDLY RECEIVED, AND AGREEABLY ENTERTAINED.

SO I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far he entered into a very narrow passage, which was about a furlong off the Porter's lodge ; and looking very narrowly before him as he went, he spied two lions in the way.* Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them ; for he thought nothing but death was before him. But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, "Is thy strength so small?(a) Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none ; keep in the midst of the path, and no hurt shall come unto thee."

Then I saw that he went on trembling for fear of the lions : but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood

* The two lions may signify to us, the roaring of the devil and the world against us : but both are chained, they cannot go one link beyond what our God permits. Sometimes we may not see the chain, and unscriptural fears may beset us. But this is the watch-word of our Lord, FEAR NOT.

(a) Mark iv. 40.

before the gate where the Porter was.* Then said Christian to the Porter, Sir, what house is this? and, may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was? and whither he was going?

CHR. I am come from the city of Destruction, and am going to Mount Zion: but, because the sun is now set, I desire, if I may, to lodge here to-night.

POR. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless:† I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem.(a)

POR. But how doth it happen that you come so late? The sun is set.

CHR. I had been here sooner, but that, wretched man that I am! I slept in the arbour that stands on the hill-side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence,‡ and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.§

POR. Well, I will call out one of the virgins of this place, who will, if she like your talk, bring you in to the

* A minister of Christ, one who is watchful for the good of souls. O how precious are they to pilgrims' hearts! See the sweet encouragement and blessed advice Pilgrim obtained from him.

† O soul, did you ever know that this was your name? Hast thou tasted that the Lord is rich in grace to graceless sinners? O then sing of free grace and unmerited love, every step of thy pilgrimage.

‡ Look well to your roll. Beware of losing your assurance. See the evil of it; it keeps the soul back. Many have lost it, and have never found it.

§ None ought to be admitted into the church of Christ, but such as can give good evidence that they are the children of God by faith in Christ Jesus, and are sincere pilgrims in the way to the heavenly city

rest of the family, according to the rules of the house. So Watchful the Porter rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion,* and asked why she was called?

The Porter answered, this man is in a journey from the city of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was? and whither he was going? and he told her. She asked him also how he got in the way? and he told her. Then she asked him what he had seen and met with in the way? and he told her. And at last she asked his name. So he said, It is Christian: and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house said, "Come in, thou blessed of the Lord; 'this house was built by the Lord of the hill, on purpose to entertain such pilgrims in.'" Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Chris-

* Admitting members into churches, should be done with discretion.

tian, for the best improvement of time ; and they appointed Piety, and Prudence, and Charity, to discourse with him ; and thus they began.*

PI. Come, good Christian, since we have been so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

CHR. With a very good will ; and I am glad that you are so well disposed.

PI. What moved you at first to betake yourself to a pilgrim's life ?

CHR. I was driven out of my native country by a dreadful sound that was in mine ears : to wit, that unavoidable destruction did attend me if I abode in that place where I was.

PI. But how did it happen that you came out of your country this way ?

CHR. It was as God would have it ; for when I was under the fears of destruction, I did not know whither to go ; but by chance there came a man, even to me as I was trembling and weeping, whose name is Evangelist, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

PI. But did not you come by the house of the Interpreter ?

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live ; especially three things ; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart ; how the man

* The blessedness of savoury, experimental conversation with fellow-pilgrims.

had sinned himself quite out of hopes of God's mercy ; and also the dream of him that thought in his sleep the day of judgment was come.*

PI. Why, did you hear him tell his dream ?

CHR. Yes, and a dreadful one it was, I thought ; it made my heart ache as he was telling of it ; but yet I am glad I heard it.

PI. Was this all you saw at the house of the Interpreter ?

CHR. No ; he took me and had me where he shewed me a stately palace, and how the people were clad in gold that were in it ; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out ; and how he was bid to come in and win eternal glory ; methought those things did ravish my heart. I would have staid at that good man's house a twelve-month, but that I knew I had further to go.

PI. And what saw you else in the way ?

CHR. Saw ! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon a tree ; and the very sight of him made my burden fall off my back, (for I groaned under a very heavy burden, but then it fell down from off me.) It was a strange thing to me, for I never saw such a thing before : yea, and while I stood looking up (for then I could not forbear looking) three shining ones came to me : one of them testified that my sins were forgiven me ; another stripped me of my rags, and gave me this embroidered coat which you see ; and the third set the mark which you see in my forehead,

* Hope and fear should accompany us every step of our journey. Without true piety there can be no real christianity. The Lord shows us many things in our way concerning the cases of others, to make us fear falling away ; while he displays the glory of his grace in keeping his saints, to animate our hope on his power, and trust in his grace. Look unto Jesus.

and gave me this sealed roll : (and with that he plucked it out of his bosom.)*

PI. But you saw more than this, did you not ?

CHR. The things that I have told you were the best ; yet some other matters I saw ; as, namely, I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way as I came, with irons upon their heels ; but do you think I could awake them ! I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended to Zion, but they were quickly lost ; even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths ; and truly, if it had not been for the good man, the Porter, that stands at the gate, I do not know but that, after all, I might have gone back again ; but now, I thank God, I am here ; and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answers to them.

PRU. Do you not think sometimes of the country from whence you came ?

CHR. Yes, but with much shame and detestation : truly, if I had been mindful of that country from whence I came out, I might have had an opportunity to have returned ; but now I desire a better country, that is an heavenly one.(a)

PRU. Do you not yet bear away with you some of the things that then you were conversant withal ?†

* A blessed scriptural experience of what the Lord had done for his soul ; quite necessary for every one, before admission into the church of Christ. For want of this, many who are joined, prove of no profit to other souls, and get no good to their own. A mere profession of Christ, without an experience of his love, grace, and peace, being sealed upon the heart by the Spirit the Comforter, is nothing but empty speculation.

† Prudence must be joined to piety. Christian prudence should be visible in every step of the professor ; for, says Solomon, " I wisdom dwell

(a) Heb. xi. 16.

CHR. Yes, but greatly against my will ; especially my inward and carnal cogitations, with which all my countrymen, as well as myself were delighted : but now all those things are my grief ; and might I but choose mine own things, I would choose never to think of those things more ; but when I would be a doing of that which is best, that which is worst is with me. (a)

PRU. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity ?

CHR. Yes, but that is but seldom ; but they are to me golden hours in which such things happen to me.

PRU. Can you remember by what means you find your annoyances at times as if they were vanquished ?

CHR. Yes : when I think on what I saw at the cross, that will do it ; and when I look upon my embroidered coat, that will do it ; and when I look into the roll that I carry into my bosom, that will do it ; and when my thoughts wax warm about whither I am going, that will do it.*

PRU. And what is it that makes you so desirous to go to Mount Zion ?

CHR. Why, there I hope to see him alive that did hang dead on the cross : and there I hope to be rid of all those things, that to this day are in me, an annoyance to me ; there they say there is no death ; (b) and there shall I dwell with such company as I like best. For, to tell

with prudence " Prov. viii. 12. and " the wisdom of the prudent is to understand his way," xiv. 8. His path is peace, and his end salvation.

* Mind this. By believing his pardon by the blood of Christ, the love of God to him, by the witness of his Spirit, and the glory of heaven, to which he is going, are what strengthen the Christian's heart against all oppositions.

(a) Rom. vii. 19.

(b) Isa. xxxv. 8. Rev. xxi. 4

you the truth, I love him because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy!"*

Then said Charity to Christian, Have you a family? are you a married man?

CHR. I have a wife and four small children.

CHAR. And why did you not bring them along with you?

Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.†

CHAR. But you should have talked to them, and have endeavoured to have shown them the danger of being left behind.

CHR. So I did; and told them also what God had showed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.(a)

CHAR. And did you pray to God that he would bless your counsel to them?

CHR. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

CHAR. But did you tell them of your own sorrow, and

* A sight of Christ by faith, begets longing of soul to see him in glory. A sense of his pardoning love makes us long to be with him; a desire of being perfectly freed from the very being of sin, ever accompanies a true and lively faith in him, and manifests that we profess a most holy faith. Jude 20.

† So the spirit of a pilgrim manifests itself in love to those of his own house, by earnestly wishing, striving, and praying, if by any means he can prevail on them to flee from destruction, and come to Jesus for salvation.

fear of destruction ? for I suppose that destruction was visible enough to you.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgments that did hang over our heads ; but all was not sufficient to prevail with them to come with me.

CHAR. But what could they say for themselves why they came not ?

CHR. Why, my wife was afraid of losing this world ; and my children were given to the foolish delights of youth : so, what by one thing and what by another, they left me to wander in this manner alone.

CHAR. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you ?*

CHR. Indeed I cannot commend my life ; for I am conscious to myself of many failings therein : I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise ; and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think, I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

* O soul, consider this deeply : it is the life of a Christian that carries more conviction and persuasion than his words. Though like an angel you talk of Christ, of the gospel, of the doctrines of grace, and of heaven, yet if you indulge evil tempers, and live under the power of any sinful lusts and passions, you will hereby harden others against the things of God, and prevent their setting out in the ways of God, and are in danger of finally perishing. Study and pray to be a constant walker in the ways of holiness, else all is but windy profession, and airy talk. O how much harm is done to Christ's cause by the unholy walk of many professors !

CHAR. Indeed Cain hated his brother, "because his own works were evil, and his brother's righteous;"(a) and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good; and thou hast delivered thy soul from their blood.(b)*

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat.† Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house; and, by what they said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death,(c) but not without great danger to himself; which made me love him the more.

For, as they said, and, as I believe, said Christian, he did it with the loss of blood. But that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said, they had been, and spoke with him since he did die on the cross; and they have attested, that they had it from his own lips, that he

* Hence see the necessity of a Christian's giving good evidence, that he is really possessed of those graces of piety, prudence, and charity or love, before he can enjoy the communion of saints. True faith in Jesus is never alone, but is always attended with a train of Christian graces.

† This means the Lord's supper: where Christians in common feed on Jesus by faith, and dwell in contemplation, with wonder, love, and praise, for what Jesus had done for them, is in them, and is now doing for them at the right hand of God. Thus Christians feed on him by faith, and are nourished up by him unto eternal life.

(a) John iii. 12.

(b) Ezek. iii. 19.

(c) Heb. ii. 14, 15.

is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory that he might do this for the poor; and that they heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill. (a)

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang—

“Where am I now! Is this the love and care
Of JESUS, for the men that pilgrims are;
Thus to provide, that I should be forgiven,
And dwell already the next door to heaven!”*

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study,† where they showed

* A sinner cannot sleep safely and comfortably till he has found peace with God. But “being justified by faith, we have peace with God [and peace in our consciences] through our Lord Jesus Christ.” Rom. v. 1. But all unbelievers of the grace of our Lord Jesus Christ are under the curse of the law, and condemnation for sin, and are at enmity against God.

† Christ, and meditation on Christ, on his birth, his person, his life, his works, his death, his atonement, righteousness, and salvation, are the delight of Christian souls. Says David, “My meditation of him shall be sweet: I will be glad in the Lord.” Psal. civ. 34. A lively Christian cannot live without spiritual meditation.

(a) 1 Sam. ii. 8. Psal. cxiii. 7.

him records of the greatest antiquity : in which, as I remember my dream, they showed him, first, the pedigree of the Lord of the hill, that he was the Son of the Ancient of days, and came by that eternal generation : here also were more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service ; and how he had placed them in such habitations that could neither by length of days, nor decay of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done : as how they had “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.”(a)

Then they read again in another part of the records of the house, where it was showed how willing the Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view : as of things both ancient and modern ; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armoury,* where they showed him all manner of furniture

* The provision which is made in Christ, and his fulness for maintaining and increasing in the hearts of his people, those holy dispositions and affections, by the vigorous exercise of which, victory is obtained over all their enemies, is here represented by the *armoury*. This suffices for all who may seek to be supplied from it, how many soever they be. We ought, therefore, to “take to ourselves the whole armour of God,” and

(a) Heb. xi. 33, 34.

which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines, with which some of his servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox-goat, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats: they showed him moreover the sling and stone with which David slew Goliath of Gath; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things with which Christian was much delighted.* —This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains;† which, they

“put it on” by diligently using all the means of grace, and we should assist others, by our exhortations, counsels, examples, and prayers, in doing the same.

* Contemplations on the things of old, recorded in the word of God, is the joy and glory of faith, animates hope, and causeth the soul to press forward in the Christian race.

† The Delectable Mountains, as seen at a distance, represent those distinct views of the privileges and consolations attainable in this life, with which believers are sometimes favoured, when attending on divine ordinances; or diligently making a subsequent improvement of them, by means whereof they are animated to “press forward toward the mark, for the prize of the high calling of God in Christ Jesus.”

Great is the Lord our God,
And let his praise be great;

said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was ; so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look south : so he did ; and behold, at a great distance, *(a)* he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, It was Immanuel's Land ; and it is as common, say they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

He makes his churches his abode,
His most delightful seat.

These temples of his grace,
How beautiful they stand !
The honours of our native place,
And bulwarks of our land.

(a) Isa. xxxiii. 16, 17

CHAPTER IX.

CHRISTIAN ENTERS THE VALLEY OF HUMILIATION, WHERE HE IS FIERCELY ATTACKED BY APOLLYON, BUT OVERCOMES HIM.

NOW Christian bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred,* walked out with his friends to the gate, and there he asked the Porter, if he saw any pilgrim pass by? Then the Porter answered Yes.

CHR. Pray did you know him?

PORT. I asked his name, and he told me it was Faithful.

O, said Christian, I know him: he is my townsman, my near neighbour, he comes from the place where I was born: how far do you think he may be before?

PORT. He is got by this time below the hill.

Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was *difficult* coming up, so far as I can see, it is *dangerous* going down.

* See what this Christian armour is in Ephes. vi. 18, &c

Yes, said Prudence, so it is; for it is an hard matter for a man to go down into the Valley of Humiliation as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.*

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he spied a foul fiend coming over the field to meet him: his name is Apollyon.† Then did Christian begin to be afraid, and to cast in his mind whether to go back or stand his ground. But he considered again that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground: for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales like a fish (and they are his pride;) he had wings like a dragon, feet like a bear, and out of his belly came

* Thus it is after a pilgrim has been favoured with many special and peculiar blessings, there is danger of his being puffed up and exalted on account of them: so did even holy Paul express it; therefore the messenger of Satan was permitted to buffet him, 2 Cor. xii. 7. In our present mixed state, the Lord knows, it would not be best for us always to dwell on the mount of spiritual joy; therefore, for the good of the soul, the flesh must be humbled, and kept low, lest spiritual pride prevail. It is hard going down into the Valley of Humiliation, without slipping into murmuring and discontent, and calling in question the dealings of God with us.

† Apollyon signifies *the destroyer*; (see Rev. ix. 11.)

fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.*

APOL. Whence came you? and whither are you bound?

CHR. I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

APOL. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not for that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

CHR. I was born indeed in your dominions, but your service was hard, and your wages was such as a man could not live on; "for the wages of sin is death;"(a) therefore when I was come to years I did, as other considerate persons do, look out if perhaps I might mend myself.†

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

* Do not be terrified though you meet Satan, and he assaults you in the most terrible form; but mind this, before Satan is suffered to attack Christian, his Lord had provided and fitted him with armour; the armour of God, wherewith he could stand his ground, conquer Satan, and repel all his fiery darts. In every conflict with Satan, the battle is the Lord's: his strength is engaged for our victory; therefore fight the good fight of faith.

† All this is the effect of believing God's word, and the conviction which it brings to the mind, of the evil of sin, of the deplorable state the sinner finds himself in, and of the grace and salvation of the Son of God. As soon as a man believes these truths, he quits the service of the father of lies; and by the faith of the truth, he is armed to resist Satan; for it is the glory of faith to draw all its reasonings from divine truth.

(a) Rom. vi. 23.

CHR. But I have let myself to another, even to the king of princes ; and how can I with fairness go back with thee ?

APOL. Thou hast done in this according to the proverb, "*Change a bad for a worse :*" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.*

have CHR. I ~~him~~ given him my faith, and sworn my allegiance to him ; how then can I go back from this, and not be hanged as a traitor ?

APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

CHR. What I promised thee was in my nonage ; and besides, I count that the prince under whose banner I now stand is able to absolve me ; yea, and to pardon also what I did as to my compliance with thee : and, besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine ; and therefore leave off to persuade me further ; I am his servant, and I will follow him.

APOL. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths ?—And besides, thou countest his ser-

* Here the father of lies delivers a most awful truth ; but like himself backs it with a lying promise. Most dreadful to think of, to set out in the profession of Jesus. and again to turn back to the service of Satan ! yet how common is this ! Such reject Christ's truth ; and believe the devil's lie, " that all shall be well." But, their end is ill, and their death damnation.

vice better than mine, whereas he never came yet from the place where he is to deliver any that served him out of their hands : but, as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them : and so I will deliver thee.*

CHR. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end ; and, as for the ill end thou sayest they come to, that is most glorious in their account : for, for present deliverance, they do not much expect it ; for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels. †

APOL. Thou hast already been unfaithful in thy service to him ; and how dost thou hope to receive wages of him ?

CHR. Wherein, O Apollyon, have I been unfaithful to him ?

APOL. Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond ; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off : thou didst sinfully sleep, and lose thy choice things : thou wast also almost persuaded to go back at the sight of the lions : and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest. ‡

* Mark the many subtle ways, and artful reasonings of Satan, to prevent pilgrims from persevering in the ways of the Lord. Happy for us not to be ignorant of Satan's devices.

† Here is the precious reasoning of faith. Well might Paul say, " Above all (or over all) taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one." Eph. vi. 16.

‡ Satan is justly stiled the accuser of the brethren of Christ, Rev. x. 12 ; for he accuseth them before God, and to their own consciences. " But

CHR. All this is true, and much more which thou hast left out ; but the Prince, whom I serve and honour, is merciful and ready to forgive. But besides, these infirmities possessed me in the country : for there I sucked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.*

Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince ; I hate his person, his laws, and people : I am come out on purpose to withstand thee.

CHR. Apollyon, beware what you do ; for I am in the king's highway, the way of holiness : therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter ; prepare thyself to die ; for I swear by my infernal den that thou shalt go no further : here will I spill thy soul.

And with that he threw a flaming dart at his breast ; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that. †

Then did Christian draw ; for he saw it was time to bestir him ; and Apollyon as fast made at him, throwing darts as thick as hail ; by the which, notwithstanding all that Christian could do to avoid it, ‡ Apollyon wounded

they overcome him by the blood of the Lamb, and by the word of their testimony." Rev. xii. 11. namely, "that they have redemption in the blood of Christ, even the forgiveness of their sins." Eph. i. 7.

* That is the best way to own Satan's charges if they be true, yea, to exaggerate them also, to exalt the riches of the grace of Christ, above all, in pardoning all of them freely. By thus humbling ourselves, and exalting Christ, Satan can get no advantage over us, though this will put him into a rage against us.

† The shield of faith : the belief of what Christ had done for him, and in him, and what he was in Christ, justified and sanctified. This glorious confession of faith honours Christ, repels and quenches all the fiery darts of Satan, and gets the victory over him. This is what Peter exhorts to "Resist the devil, steadfast in faith." 1 Pet. v. 9.

‡ Christian wounded in his understanding, faith, and conversation

him in his head, his hand and foot. This made Christian give a little back : Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent ; for you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.*

Then Apollyon, spying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall ; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now : and with that he had almost pressed him to death ; so that Christian began to despair of life. But, as God would have it,† while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, " Rejoice not against me, O mine enemy ! when I fall, I shall arise ;"(a) and with that gave him a dreadful thrust, which made him give back as one that had received his mortal wound. Christian perceiving that, made at him again, saying, " Nay, in all these things we are more than conquerors, through him that loved us ;(b) and with that Apollyon spread forth his dragon wings and sped him away, that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring

* We may think this is hard work, why should a Christian be so severely attacked by Satan ? The Lord does not give us an armour to be useless, but to fight with, and prove its excellency, and in the use of it to experience his almighty power and unchangeable love : for though we are weak, he is almighty to strengthen us, therefore we are called upon to be " strong in the Lord, and in the power of his might." Eph. vi. 10.

† Observe, that the Lord does not look on as a mere spectator of our conflicts, but he strengthens us in every evil day, and in every fight of faith, and brings us off at last more than conquerors through his love.

(a) Mic. vii. 8.

(b) Rom. viii. 37—39. Jam. iv. 7

Apollyon made all the time of the fight; he spake like a dragon:—and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then indeed he did smile and look upward!* But it was the dreadfulest fight that ever I saw.

So when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did; saying,

“ Great Beelzebub, the captain of this fiend,
 Design'd my ruin; therefore to this end
 He sent him harness'd out; and he with rage
 That hellish was, did fiercely me engage;
 But blessed Michael helped me, and I,
 By dint of sword did quickly make him fly:
 Therefore to him let me give lasting praise
 And thanks, and bless his holy name always.”

Then there came to him an hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately.† He also sat down in that place to eat bread, and to drink of that bottle that was given him a little before: so being refreshed, he addressed himself to his journey with his ‡sword drawn in his hand; for he

* Not a vain-glorious, but an humble, thankful smile. He looked up and smilingly gave the Lord all the glory of his victory.

† No matter what wounds we get in our conflicts with Satan, for Jesus will heal them all. But who will heal those which we get by complying with the devil, instead of resisting him?

‡ Conflicts with Satan make Christians wary, and value their sword, so as to walk with the sword of the spirit, the word of God, in their hands. As faith in that word prevails, the power of temptation declines, and the Christian becomes victorious; yea, more than a conqueror, through the blood of Jesus.

said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

Now at the end of this valley was another, called the Valley of the Shadow of Death;* and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it :
 “ A wilderness, a land of deserts and of pits ; a land of

* “ Many are the afflictions of the righteous ;” so Christian found it. He came off conqueror in the Valley of Humiliation ; his wounds were healed by the tree of life, and his soul rejoiced in God his Saviour. But new trials awaited him ; he expected them. He heard a dismal account of the valley before him ; but as his way lay through it, no persuasions would stop his progress.

The Valley of the Shadow of Death seems intended to represent a variation of inward distress, conflict and alarm, which arise from unbelief, and a supposition that God has withdrawn the light of his countenance, and is accompanied by manifold apprehensions and temptations. Most Christians know something of this ; but perhaps very few are acquainted with that great degree of horror and fear which are here represented. The words quoted from the prophet, describe the waste howling wilderness through which Israel journeyed to Canaan ; which typified the believer's pilgrimage through this world to heaven. Low spirited persons, of a gloomy turn, or under the power of some nervous disorder, are more usually exercised in this manner than others : for the subtle enemy knows how to take advantage of our weakness, and to impress (if possible) distressing ideas on the mind, when it is most disposed to receive them. At such times the imagination is crowded with terrible ideas, every thing looks black and big with danger, reason itself is disturbed in its exercises, and no real relief can be gained till the great Physician be pleased to restore health, both to body and soul.

In addition to the foregoing, let it be observed, that we must not suppose our author intended to convey an idea, that all experience these trials in the same order and degree as Christian did. Evil spirits never fail, when not resisted by faith, to mislead, entangle, or perplex the soul,—and many not knowing fully Satan's devices, are apt, in the *trying hour*, to ascribe such a state wholly to desertion, which exceedingly enhances their distress : and as Bunyan had been greatly harassed in this way, he has given us a larger proportion of this shade than is met with by consistent believers, or than the scriptures by any means give us reason to expect : and probably he meant hereby to state the outlines of his own experience in the pilgrimage of Christian : all due honour must be given to the words of Christ ; who has declared, “ he that followeth me (Christ) shall not walk in darkness.” Let us be found in a constant exercise of faith in the great and precious promises, then shall we rejoice evermore, and in every thing give thanks.

drought, and of the *shadow of death*; a land that no man," but a Christian, "passeth through, and where no man dwelt."(a)

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

(a) Jer. ii. 6.

CHAPTER X.

CHRISTIAN SORELY DISTRESSED IN THE VALLEY OF THE SHADOW OF DEATH, THROUGH WHICH, HOWEVER, HE PASSES UNHURT.

I SAW then in my dream, that when Christian was got on the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land,^(a) making haste to go back;* to whom Christian spake as follows :

Whither are you going ?

They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

Why, what's the matter? said Christian.

Matter! said they: we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back: for had we gone a little further, we had not been here to bring the news to thee.

But what have you met with? said Christian.

MEN. Why, we were almost in the Valley of the Shadow of Death;^(b) but that by good hap we looked before us, and saw the danger before we came to it.

But what have you seen? said Christian.

MEN. Seen? Why the Valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that Valley a continual howling and yelling, as of people under unutterable

* Such we frequently meet with; who set out without a sense of sin, true faith, real hope, and sincere love to Christ; and as sure as they go back from a profession, they bring up an evil report of the way to the kingdom of Christ.

(a) Numb. xiii.

(b) Psal. xlv. 19.

miserly, who there sat bound in affliction and irons; and over that Valley hang the discouraging clouds of confusion: death also doth always spread his wings over it. (a) In a word, it is every whit dreadful, being utterly without order.

Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

MEN. Be it thy way; we will not choose it for ours.*

So they parted; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this Valley reached there was on the right hand a very deep ditch; that ditch is it into which the blind hath let the blind in all ages, and have both there miserably perished.† Again, behold, on the left hand there was a very dangerous quag, into which if even a good man falls he finds no bottom for his foot to stand on: into this quag king David once did fall, and had, no doubt, therein been smothered, had not he that is able plucked him out. (b)

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he sought to escape the mire, without great careful-

* See what it is, when men are left to will and choose for themselves. they prefer their own ways, though it be to destruction: their wills are averse to God's, and they choose death in the error of their life; but the faithful soul is under the reign of grace, and he chooses to obey the will of God, and to walk in the ways of God, though they are not pleasing to flesh and blood: hence true faith is tried, and a mere empty profession made manifest.

† The ditch on the right hand is error in principle, into which the blind (as to spiritual cutis, blind guides) lead the blind, who are not spiritually enlightened. The quag on the left hand means outward sins and wickedness, which many fall into. Both are alike dangerous to pilgrims; but the Lord will keep the feet of his saints. 1 Sam. ii. 9.

ness he would be ready to fall into the ditch.* Thus he went on, and I heard him here sigh bitterly: for besides the danger mentioned above, the pathway was here so dark, that oft-times when he lifted up his foot to go forward, he knew not where, nor upon what he should set it next.

About the midst of the Valley, I perceived the mouth of hell to be, and it stood also hard by the way-side: Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon, called *all-prayer*: so he cried, in my hearing, "O Lord, I beseech thee deliver my soul."^(a) Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushing to and fro, so that sometimes he thought he should be torn to pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises was heard by him for several miles together: and coming to a place where he thought he heard a company of fiends† coming forward to meet him, he stopt, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half way through the valley: he remembered also how he had already vanquished many a

* A tender conscience is as much afraid of corrupt principles, as of sinful practices. This manifests the sincerity of the soul, even when a Christian is assaulted by the most violent and complicated temptations.

† But it may be asked, Why doth the Lord suffer his children to be so afflicted? It is for his glory; it tries their faith in him, and excites prayer to him; but his love abates not in the least towards them, since he lovingly inquires after them: "Who is there among you that feareth the Lord, and walketh in darkness, and hath no light?" Then he gives most precious advice to them. "Let him trust in the Lord, and stay himself upon his God. Isa. l. 10.

- Psal. cxvi. 4. Ephes. vi. 18.

danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God;" so they gave back, and came no further.

One thing I would not let slip: I took notice that now poor Christian was so confounded that he did not know his own voice; and thus I perceived it; just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet if he could have helped it he would not have done it: but he had not the discretion either to stop his ears or to know from whence those blasphemies came.*

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death I will fear no ill, for thou art with me.†(a)

Then was he glad, and that for these reasons: first, because he gathered from thence, that some who feared God were in this valley as well as himself:—secondly, for that

* Now here the conscience manifests its tenderness, by abhorring the evil of Satan's suggestions. O what nigh access has the enemy to our hearts! But the Lord is also nigh, to save to the uttermost all who trust in him: he will hear their cry, and save them. Psal. civ. 19.

† The experience of other saints is very encouraging, for the soul finds that others have gone before in dreadful and dreary paths.

(a) Psal. xxiii. 4

he perceived God was with them, though in that dark and dismal state : and why not, thought he, with me ? though by reason of the impediment that attends this place I cannot perceive it^(a)—thirdly, for that he hoped (could he overtake them) to have company by and by.—So he went on, and called to him that was before ; but he knew not what to answer ; for that he also thought himself to be alone. And by and by the day broke : then said Christian, He hath “turned the shadow of death into the morning.”*(b)

Now morning being come he looked back, not out of desire to return, but to see by the light of the day what hazards he had gone through in the dark : so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other ; also how narrow the way was which led betwixt them both : also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off, for after break of the day they came not nigh : yet they were discovered to him, according to that which is written, “He discovereth deep things out of darkness, and bringeth to light the shadow of death.”(c)

Now was Christian much affected with his deliverance from all the dangers of his solitary way ; which dangers though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising ; and this was another mercy to Christian : for you must note, that though the first part of the valley of the Shadow of Death was dangerous ; yet this second part, which he was yet to go, was, if possible, far more

* To walk in darkness, and not to be distressed for it, argues stupidity of soul. To have the light of God’s countenance shine upon us, and not to rejoice and be thankful, is impossible.

(a) Job. ix. 11.

(b) Amos v. 8.

(c) Job xii. 22.

dangerous :* for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets, here, and so full of pits, pitfalls, deep holes, and shelvings down, there ; that had it been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away : but, as I said, just now the sun was rising. Then said he, “His candle shineth on my head, and by his light I go through darkness.”(a)

In this light therefore he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly : and while I was musing what should be the reason, I spied a little before me a cave, where two giants, Pope and Pagan,† dwelt in old time ; by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered ; but I have learnt since, that Pagan has been dead many a day ; and, as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints,

* This means the raging of persecution for the truth's sake, and those dreadful deaths which the martyrs suffered in the cause of Christ and his glorious gospel and precious salvation. But here Christian had the blessed light of the glorious gospel.

† The inhabitants of this kingdom are not thought to be in any immediate danger, either from Pope or Pagan. Yet something like the philosophical part of paganism seems to be rising from the dead, while popery grows more infirm than ever : and as, even by the confession of the late King of Prussia, who was a steady friend to the philosophical infidels, “they are by no means favourable to general toleration ;” it is not improbable (says the Rev. Mr. Scott) but Pagan persecution may also in due time revive.—Our author, however, has described no other persecution than what Protestants in his time carried on against each other with very great alacrity.

that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way : yet, at the sight of the the old man that sat in the mouth of the cave, he could not tell what to think ; especially because he spake to him, though he could not go after him, saying, " You will never mend till more of you be burned." But he held his peace, and set a good face on it, and so went by and caught no hurt.* Then sang Christian,

" O world of wonders ! (I can say no less)
 That I should be preserv'd in that distress
 That I have met with here ! O blessed be
 That hand that from it hath deliver'd me !
 Dangers in darkness, devils, hell, and sin,
 Did compass me while I this vale was in :
 Yea, snares, and pits, and traps, and nets, did lie
 My path about, that worthless silly I
 Might have been catch'd, entangled, and cast down :
 But since I live, let Jesus wear the crown."

* Nothing shall harm us while we are followers of that which is good. This every faithful soul can testify—for the Lord will give grace and glory, and no good thing will he withhold from those who walk uprightly. Such are the inestimable blessings consequent on steadfastly fighting the good fight of faith.—The real Christian, amidst all his temptations, shall hold on his way, while his whole soul sings—" Let Jesus wear the crown."

Then let my soul arise,
 And tread the tempter down :
 My captain leads me forth
 To conquest and a crown.
 A feeble saint shall win the day,
 Tho' death and hell obstruct the way.

WATTS.

CHAPTER XI.

CHRISTIAN MEETS WITH AN EXCELLENT COMPANION IN FAITHFUL, WITH WHOM HE HAS MUCH PROFITABLE CONVERSATION.

NOW as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them.* Up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, Ho, ho! so ho! stay, and "I will be your companion." At that Faithful looked behind him; to whom Christian cried, "Stay, stay, till I come to you;" but Faithful answered, "No, I am upon my life, and the avenger of blood is behind me."†

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also over-run him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.‡

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage: and thus Christian began:

* The Lord cares for his people: he has cast up, by means of his word and promises, many a little hill of prospect and comfort in their way, that they may look forward with pleasure and delight.

† It is good to beware and be jealous of what company we fall into.—Many have joined hurtful professors instead of profitable pilgrims.

‡ How soon doth spiritual pride shew its cursed head, in thinking we have outstripped another! Then danger is near, a fall is at hand, if we humble not ourselves before the Lord. In every person's hand we need to help us, whom we had frequently undervalued.

My honoured and well beloved brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits that we can walk as companions in this so pleasant a path.*

FAITH. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

CHR. How long did you stay into the city of Destruction, before you set out after me on your pilgrimage?

FAITH. Till I could stay no longer; † for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven be burned down to the ground.

CHR. What! and did your neighbours talk so?

FAITH. Yes, it was for a while in every body's mouth.

CHR. What! and did no more of them but you come out to escape the danger?

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For, in the heat of the discourse, I heard some of them deridingly speak of you and your *desperate journey*; for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

CHR. Did you hear no talk of neighbour Pliable?

FAITH. Yes, Christian, I heard that he followed you till he came to the slough of Despond: where, as some

* This episode, so to speak, with others of the same kind, gives our author a happy advantage of varying the characters and experiences of Christians, as found in real life; and of thus avoiding the common fault of making one man a standard for others, in the circumstances of his religious progress.

† This is the case with every pilgrim. From the powerful convictions which he has from above, of his state and danger, he is urged by necessity to flee from the wrath to come.

said, he fell in ; but he would not be known to have so done ; but I am sure he was soundly bedaubed with that kind of dirt.

CHR. And what said the neighbours to him ?

FAITH. He hath since his going back been had greatly in derision, and that among all sorts of people ; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

CHR. But why should they be so set against him, since they also despised the way that he forsook ?

FAITH. O, they say, " Hang him ; he is a turncoat ! he was not true to his profession : " I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way. (a)

CHR. Had you no talk with him before you come out ?

FAITH. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done : so I spake not to him.*

CHR. Well, at my first setting out, I had hopes of that man ; but now I fear he will perish in the overthrow of the city : for " it hath happened to him according to the true proverb, The dog is turned to his vomit again ; and the sow that was washed, to her wallowing in the mire. (b)

FAITH. They are my fears of him too : but who can hinder that which will be ?

Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the

* Apostates from the profession of Christ cannot look his followers boldly in the face ; some convictions will follow them, till their hearts are hardened, and their consciences seared.

(a) Jer. xxix. 18, 19.

(b) 2 Pet. ii. 22.

way as you came: for I know you have met with some things, or else it may be writ for a wonder.

FAITH. I escaped the slough that I perceived you fell into, and got up to the gate without that danger;* only I met with one, whose name was Wanton, that had like to have done me a mischief.

CHR. It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life.(a) But what did she say to you?

FAITH. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.†

CHR. Nay, she did not promise you the content of a good conscience.

FAITH. You know that I mean all carnal and fleshly content.

CHR. Thank God you have escaped her: "the abhorred of the Lord shall fall into her ditch."(b)

FAITH. Nay, I know not whether I did wholly escape her or no.‡

CHR. Why, I trow you did not consent to her desires.

FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which said, "her steps take hold on hell."(c) So I shut mine eyes, because I would

* Though no sinner will flee from the wrath to come to Christ for salvation, till the Spirit has convinced of sin, and deserved wrath and destruction: yet all do not fall under the like despondency of soul, at first setting out.

† Fleshly lusts will plead hard, and promise fair. Happy those who look to the Lord for power against them, and eye his precious promises, that we may escape them.

‡ A jealous conscience is grieved for temptations of the flesh to lust, and can hardly quit itself of guilt. This makes the cleansing blood of Christ exceeding precious, while the soul is sunk into humility and self loathing.

(a) Gen. xxxix. 11—13. (b) Prov. xxii. 14. (c) Prov. v. 5. Job xxxi. 1

not be bewitched with her looks :—then she railed on me, and I went my way.

CHR. Did you meet with no other assault as you came ?

FAITH. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound ? I told him that I was a pilgrim to the Celestial City. Then said the old man, Thou lookest like an honest fellow ; wilt thou be content to dwell with me, for the wages that I shall give thee ? Then I asked him his name, and where he dwelt ? He said his name was Adam the first,* and that he dwelt in the town of Deceit.(a) I asked him then what was his work ? and what the wages he would give ? He told me, that his work was many delights ; and his wages, that I should be his heir at last. I further asked what house he kept, and what other servants he had ? So he told me that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked how many children he had ? He said, that he had but three daughters, “ *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life ;* ”(b) and that I should marry them if I would. Then I asked how long time he would have me to live with him ? And he told me, as long as he lived himself.

CHR. Well, and what conclusion came the old man and you to at last ?

FAITH. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair ; but looking in his forehead as I talked with him,

* That is original sin, and inward corruption, which has infected our whole nature.

(a) Epbes. iv. 22.

(b) 1 John ii. 16.

I saw there written, "Put off the old man with his deeds."*

CHR. And how then?

FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and gave me such a deadly twitch back, that I thought he had pulled part of me after himself: † this made me cry, "O wretched man!" (a)—So I went on my way up the hill.

Now, when I had got about half way up I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

FAITH. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, because of thy secret inclining to Adam the first: ‡ and with that he struck me an-

* Blessed is the man who does not consult with flesh and blood, but looks to and obeys what is written by the Lord.

† Though original sin is hard to be borne, it is good to be sensible of its evil. Though it makes us cry, "O wretched!" yet it tends to keep up a sense of our want of Christ, and of the worth of him, and that nothing less than being delivered by the blood of Christ, will perfect our salvation.

‡ This is afterwards explained to be Moses, or the law of God. Think not that the law reacheth only to outward actions: nay, but it reacheth to

(a) Rom. vii. 24.

other deadly blow on the breast, and beat me down backward: so I lay at his foot as dead as before. When I came to myself again I cried him mercy: but he said, I know not how to show mercy: and with that knocked me down again. He had doubtless made an end of me but that one came by and bid him forbear.

CHR. Who was it that bid him forbear?

FAITH. I did not know him at first, but as he went by I perceived the holes in his hands and his side: then I concluded that he was our Lord. So I went up the hill.

CHR. The man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I staid there.*

CHR. But did you not see the house that stood there on the top of the hill on the side of which Moses met you?

FAITH. Yes, and the lions too, before I came at it:—but, for the lions, I think they were asleep; for it was about noon;—and because I had so much of the day before me, I passed by the Porter, and came down the hill.

CHR. He told me, indeed, that he saw you go by; but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the valley of Humility?

the thoughts and intents of the heart. It knocks a man's hopes down and curses him to death, even only for secretly inclining to sin. So strict, so spiritual, so pure, is the holy law of God. Hence none but self-righteous, vain-glorious souls can place the least confidence in their obedience to the law and trust in their own righteousness for justification.

* That sinner who never had a threatening fiery visit from Moses, is yet asleep in his sins, and secure in his soul, though under the curse and wrath of the fiery law of God.

FAITH. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honour. He told me moreover, that there to go was the way to disoblige all my friends, as Pride, Arrogancy, Self-Conceit, Worldly-Glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.*

CHR. Well, and how did you answer him?

FAITH. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my relations according to the flesh;) yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they are to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for “before honour is humility,” “and a haughty spirit before a fall.” Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which *he* esteemed most worthy our affections.

CHR. Met you with nothing else in that valley?

FAITH. Yes, I met with Shame; but, of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation and somewhat else: but that bold-faced Shame would never have done.

CHR. Why, what did he say to you?

FAITH. What! why he objected against religion itself;

* Here observe the different experience of Christians, in regard to the enemies they met with. We do not read that Christian was attacked by Discontent, as Faithful was: but yet Faithful reasoned, and got the better of this enemy. Many pilgrims go on much more contented than others. The reasoning of faith will ever prevail over that discontent which springs from pride, arrogancy, self-conceit, and a thirst for worldly glory, riches, and pleasure.

he said, it was a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirit of the times accustomed themselves unto, would make him the ridicule of the times. He objected also, that but few mighty rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all for nobody knows what. (a) He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science.—Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home: that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, which are called by finer names; and made him own and respect the base, because of the same religious fraternity; and is not this, said he, a shame?*

* Nothing can be a stronger proof that we have lost the image of God, than that shame which is natural to us, concerning the things of God. This, joined to the shame of man, is a very powerful enemy to God's truths, Christ's glory, and our soul's comfort. Better at once get rid of our apprehensions, by declaring boldly for Christ and his cause, than stand shivering on the brink of profession, ever dreading the loss of our good name and reputation: for Christ says, (awful words) "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father." Mark viii. 38. It is one thing to be attacked by shame and another thing to be conquered by it.

(a) John vii. 48. 1 Cor. i. 26. iii. 18. Phil. iii. 7—9

CHR. And what did you say to him?

FAITH. Say! why I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face: even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider that “that which is highly esteemed among men is had in abomination with God.”(a) And I thought again, this Shame tells me what men are; but it tells me nothing what God, or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, though all the men in the world are against it: seeing then that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him—Shame, depart, thou art an enemy to my salvation; shall I entertain thee against my sovereign Lord? how then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing?(b) But indeed this Shame was a bold villain; I could scarce shake him out of my company: yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion: but at last I told him, it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

(a) Luke xvi. 15.

(b) Mark viii 38

“ The trials that those men do meet withal,
 That are obedient to the heavenly call,
 Are manifold and suited to the flesh,
 And come, and come, and come again afresh:
 That now, or sometimes else, we by them may
 Be taken, overcome, and cast away.
 O let the pilgrims, let the pilgrims, then
 Be vigilant, and quit themselves like men.”

CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name: for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good.* But if he was not himself audacious, he would never attempt to do as he does: but let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool, and none else. “The wise shall inherit glory,” said Solomon; “but shame shall be the promotion of fools.”(a)

FAITH. I think we must cry to him, for help against Shame, that would have us be valiant for truth upon the earth.

CHR. You say true: but did you meet nobody else in that valley?

FAITH. No, not I, for I had sunshine all the rest of

* Christian experiences perfectly agree in regard to shame. No one ever set out for glory, but he was attacked by shame in the way. Giving way to shame, prevents much glory being brought to our Jesus, who is not ashamed to call us brethren. Heb. ii. 11. Alas! we are prone to be ashamed of Christ, of his words, and of his ways, which should be our greatest glory. O let us cry for more boldness for Christ, our best friend, that shame may hide its pitiful head, and skulk away from us as our greatest enemy.

Asham'd of Jesus! yes we may,
 When we've no sin to wash away,
 No tears to wipe, no joys to crave,
 Or no immortal soul to save.

(a) Prov. iii 35.

the way through that, and also through the valley of the Shadow of Death.

CHR. It was well for you ; I am sure it fared far otherwise with me : I had for a long season, as soon as almost I entered into that valley, a dreadful combat with that foul fiend Apollyon ; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces : for as he threw me, my sword flew out of my hand ; nay, he told me he was sure of me ; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over : but at last day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.

CHAPTER XII.

THE PICTURE OF AN EMPTY PROFESSOR ACCURATELY DRAWN IN THE CHARACTER OF TALKATIVE, SON OF MR. SAY-WELL OF PRATING-ROW.

MOREOVER I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man, whose name is Talkative, walking at a distance besides them;* for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner :

Friend, whither away ? are you going to the heavenly country ?

TALK. I am going to the same place.

FAITH. That is well ; then I hope we may have your good company.

TALK. With a very good will, will I be your companion.

FAITH. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

TALK. To talk of things that are good, to me is very acceptable, with you or with any other ; and I am glad that I have met with those that incline to so good a work ; for, to speak the truth, there are but few that care thus to spend their time as they are in their travels ; but choose much rather to be speaking of things to no profit : and this hath been a trouble to me.

* There is a great difference between having notions in the head, and being able to talk of doctrines of grace, and experiencing the grace and power of those doctrines in the heart. Look to yourselves. 2 John 8.

FAITH. That is indeed a thing to be lamented: for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderful well, for your sayings are full of conviction:—and, I will add, what things are so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? that is, if a man hath any delight in things that are wonderful: for instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs,—where shall he find things recorded so delightful, and so sweetly penned, as in the holy scripture?

FAITH. That's true: but to be profited by such things in our talk be our chief design.

TALK. That is it that I said; for to talk of such things is most profitable: for by so doing a man may get knowledge of many things; as, of the vanity of earthly things, and the benefit of things above. Thus in general: but more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Farther, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.*

FAITH. All this is true, and glad am I to hear these things from you.

* Is not here the very standard of orthodoxy? Hence observe, a mere professor may learn, like a parrot, to talk of sound doctrines, and may have a sound judgment concerning them; while his heart is rotten, as to any experience of them, love to them, and the power and influence of them upon his affections and his life. Many own Christ for their master now, whom as their Judge he will condemn hereafter.

TALK. Alas ! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life ; but ignorantly live in the works of the law, by the which a man can by no means obtain the kingdom of heaven.

FAITH. But, by your leave, heavenly knowledge of these is the gift of God : no man attaineth to them by human industry, or only by the talk of them.

TALK. All that I know very well : for a man can receive nothing except it be given him from heaven ; all is of grace, not of works : I could give you an hundred scriptures for the confirmation of this.

Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon ?

TALK. What you will : I will talk of things heavenly or things earthly ; things moral or things evangelical ; things sacred or things profane ; things past or things to come ; things foreign or things at home ; things more essential or things circumstantial ; provided that all be done to our profit.

Now did Faithful begin to wonder ; and stepping to Christian (for he walked all this while by himself) he said to him, but softly, What a brave companion have we got ! surely this man will make a very excellent pilgrim.

At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile with this tongue of his twenty of them who know him not.

FAITH. Do you know him then ?

CHR. Know him ? yes, better than he knows himself.

FAITH. Pray what is he ?

CHR. His name is Talkative ; he dwelleth in our town ; I wonder that you should be a stranger to him ; only I consider that our town is large.

FAITH. Whose son is he? and whereabouts doth he dwell?

CHR. He is the son of one Say-well, he dwelt in Prating-row; and is known, of all that are acquainted with him, by the name of Talkative in Prating-row; and, notwithstanding his fine tongue, he is but a sorry fellow.*

FAITH. Well, he seems to be a very pretty man.

CHR. That is, to them that have not a thorough acquaintance with him; for he is best abroad, near home he is ugly enough: your saying, that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but very near more displeasing.

FAITH. I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him: this man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth: religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.†

FAITH. Say you so? then I am in this man greatly deceived.

CHR. Deceived! you may be sure of it: remember

* Are we not forbid to speak evil of any man? Titus iii. 2. Is not Christian guilty of this! No; for where the glory of God, and honour of the gospel is at stake, and there is danger of a brother's being deceived by a mere talkative, loose, wicked professor, here it is right, and the nature of things require it, that we should detect and expose such in a becoming spirit.

† Such professors there are now, as there always were. The blessed cause is wounded by them. and the most glorious truths through them are brought into contempt. There is more hurt to be got by them, than from the utterly ignorant and profane. Shun and avoid such.

the proverb. "They say, and do not;" but "the kingdom of God is not in word, but in power."^(a) He talketh of prayer, of repentance, of faith, and of the new birth: but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin; yea, the brute, in his kind serves God far better than he. He is the very stain, reproach, and shame, of religion, to all that know him:^(b) it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him—"A saint abroad, and a devil at home." His poor family finds it so: he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him; for fairer dealings they shall have at his hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his sons to follow his steps; and if he finds in any of them a "*foolish timorousness*," (for so he calls the first appearance of a tender conscience,) he calls them fools, and block-heads, and by no means will employ them in much, or speak to their commendations before others.—For my part, I am of opinion that he has by his wicked life caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.*

* Read this and tremble, ye whose profession lies only on your tongue, but who never experienced the love and grace of Christ in your souls. O how do you trifle with the grace of God, and with the holy word of truth! O what an awful account have you to give hereafter to a holy,

(a) Matt. xxiii. 3. 1 Cor. iv. 20.

(b) Rom. ii. 23, 24.

FAITH. Well, my brother, I am bound to believe you ; not only because you say you know him, but also because like a Christian you make your reports of men. For I cannot think that you speak those things of ill will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as at the first you did : yea, had he received this report at their hands only, that are enemies to religion, I should have thought it had been a slander, (a lot that often falls from bad men's mouths, upon good men's names and professions :) but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him ; they can neither call him brother nor friend : the very naming of him among them, makes them blush, if they know him.

FAITH. Well, I see that *saying* and *doing* are two things, and hereafter I shall better observe this distinction.

CHR. They are two things indeed, and are as diverse as are the soul and the body ; for, as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of religion is the practice part : " pure religion and undefiled, before God and the Father, is this : to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (a) This Talkative is not aware of : he thinks that *hearing* and *saying* will make a good Christian ; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed ; talking is not sufficient to prove that

heart-searching God ! Ye true pilgrims of Jesus, read this, and give glory to your Lord, for saving you from resting in barren notions, and taking up with talking of truths ; and that he has given you to know the truth in its power, to embrace it in your heart, and to live and walk under its sanctifying influences. Who made you to differ ?

fruit is indeed in the heart and life: and let us assure ourselves that at the day of doom men shall be judged according to their fruits; (a) it will not be said then, "Did you believe?" but "Were you *doers*, or *talkers* only?*" and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

FAITH. This brings to my mind that of Moses, by which he described the beast that is clean: (b)—he is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge! he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

CHR. You have spoken, for aught I know, the true gospel sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great *talkers* too, "sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life giving sound." (c) "Things without life;" that is, without

* Though sinners are redeemed, and their sins washed away by the blood of Christ—though by faith they are fully justified, though the gift of God is eternal life, through Jesus Christ: yet none are partakers of these invaluable blessings, but those who have living faith in Christ. And this faith, which is the gift of God, manifests itself by its obedience to the will of God, and in bringing forth fruits to the glory of God. Therefore let no one deceive himself: for faith without works is dead, and a dead faith never begets living hope upon a risen Saviour: nor will it avail, when he shall appear as the Judge.

(a) Mat. xiii. 23.

(b) Lev. xi. Deut. xiv.

(c) 1 Cor. xiii. 1—3. xiv. 7.

the true faith and grace of the gospel; and consequently things that shall never be placed in the kingdom of heaven among those that are the children of life, though their sound, by their talk, be as it were the tongue or voice of an angel.

FAITH. Well, I was not so fond of his company at first, but am as sick of it now. What shall we do to be rid of him?

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

FAITH. What would you have me to do?

CHR. Why, go to him, and enter into some serious discourse about the *power* of religion; and ask him plainly, when he has approved of it, (for that he will,) whether this thing be set up in his heart, house, or conversation?*

Then Faithful stepped forward again, and said to Talkative, Come, what cheer? how is it now?

TALK. Thank you, well; I thought we should have had a great deal of talk by this time.

FAITH. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself when it is in the heart of man?

TALK. I perceive, then, that our talk must be about the *power* of things: well, it is a very good question, and I shall be willing to answer you: and take my answer in brief thus:—first, where the grace of God is in the heart,

* Without this, all is empty notion, mere sound, and unavailing profession. Men only take up fancy for faith; the form of godliness instead of the power: and the old nature is dressed up in the specious appearance of new pretensions. True faith will ever shew itself by its fruits: a real conversion, by the life and conversation. Be not deceived: God is not mocked with the tongue, if the heart is not right towards him in love and obedience.

it causeth there a great outcry against sin.—Secondly,—

FAITH. Nay, hold, let us consider of one at once: I think you should rather say, It shows itself by inclining the soul to abhor its sin.

TALK. Why, what difference is there between crying out against, and abhorring of, sin?

FAITH. Oh! a great deal. A man may cry out against sin, of policy, but he cannot abhor it, but by virtue of a godly antipathy against it: I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. (a) Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut, and naughty girl, and then falls to hugging and kissing it.

TALK. You lie at the catch, I perceive.

FAITH. No, not I; I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?

TALK. Great knowledge of gospel mysteries.

FAITH. This sign should have been first; but, first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. (b) Yea, if a man have all knowledge, he may yet be nothing, and so, consequently, be no child of God. When Christ said, "Do ye know all these things?" and the disciples had answered, Yes,—he added, "Blessed are ye if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not at-

(a) Gen. xxxix. 11—15.

(b) 1 Cor. xiii.

tended with doing: "he that knoweth his master's will, and doeth it not." A man may know like an angel, and yet be no Christian: therefore your sign of it is not true. Indeed, to *know*, is a thing that pleaseth talkers and boasters; but to *do*, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There are therefore two sorts of knowledge: knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other, the true Christian is not content: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."(a)

TALK. You lie at the catch again; this is not for edification.

FAITH. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

TALK. Not I; for I see we shall not agree.

FAITH. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

FAITH. A work of grace in the soul discovereth itself either to him that hath it, or to standers by.

To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ.(b) This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he find-

(a) Psal. cxix. 34. (b) Mark xvi. 16. John xvi. 8, 9. Rom. vii. 24.

eth hungerings and thirstings after him ; to which hungerings, &c. the promise is made.(a) Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace : because his corruptions now, and his abused reason, make his mind to misjudge in this matter : therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered :—1. By an experimental confession of his faith in Christ.—2. By a life answerable to that confession ; to wit, a life of holiness : heart-holiness, family-holiness (if he hath a family,) and by conversation-holiness in the world ; which in the general teacheth him inwardly to abhor his sin, and himself for that in secret ; to suppress in it his family, and to promote holiness in the world ; not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word.*(b) And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object ; if not, then give me leave to propound to you a second question.

* This, and this only, is what will evidence that we are real disciples of Christ, honour his name and his truths, and recommend his religion in the world. Without this power of godliness, we have only a name to live, while we are dead to the power of the gospel. Examine yourself : look to your ways.

(a) Psal. xxxviii. 18. Jer. xxxi. 19. Matt. v. 6. Acts iv. 12. Gal. ii. 15, 16. Rev. xxi. 6.

(b) Psal. l. 23. Ezek. xx. 43. Matt. v. 8. John xiv. 15. Rom. x. 9, 10. Phil. iii. 17—20.

TALK. Nay, my part is not now to object, but to hear; let me therefore have your second question.

FAITH. It is this: Do you experience this first part of the description of it; and doth your life and conversation testify the same? or standeth your religion in *word* or *tongue*, and not in *deed* and *truth*? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: "for not he who commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation, and all my neighbours tell me I lie, is great wickedness.*

Then Talkative at first began to blush; but recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken: this kind of discourse I did not expect; nor am I disposed to give an answer to such questions; because I count not myself bound thereto, unless you take upon you to be a *catechiser*; and though you should so do, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?†

FAITH. Because I saw you forward to talk, and because I knew not that you had aught else but notion.— Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that

* Blessed, faithful dealing! O that it was more practised in the world and in the church! How then would vain talkers be detected in the one, and driven out of the other!

† Heart-searching, soul-examining, and close-questioning of the conduct of life, will not do with talkative professors. Ring a peal on the doctrines of grace, and many will chime in with you! but speak closely how grace operates upon the heart, and influences the life to follow Christ in self-denying obedience, they cannot bear it: they are offended with you, and will turn away from you, and call you legal.

your conversation gives this your profession the lie.— They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company' keeping, &c. will stand together. The proverb is true of you, which is said of a whore, to wit, that “she is a shame to all women;” so you are a shame to all professors.

TALK. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholic man, not fit to be discoursed with: and so, adieu.*

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life; but he is gone, as I said: let him go, the loss is no man's but his own: he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in your company: besides, the apostle says, “From such withdraw thyself.”

FAITH. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood if he perisheth.†

CHR. You did well to talk so plainly to him as you

* Where the heart is rotten, it will ward off conviction, turn from a faithful reprove, condemn him, and justify itself. Faithful dealing will not do for unfaithful souls. Mind not that, but be faithful to the truth.

† Mind this. These are right principles to act from, and right ends to have in view, in faithful reprove, or aiming to convict our fellow-sinners. Study and pursue these.

did ; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many as it doth : for there are these talkative fools, whose religion is only in words, and are debauched and vain in their conversation, that, being so much admitted into the fellowship of the godly, do puzzle the world, blemish christianity, and grieve the sincere. I wish that all men would deal with such as you have done ; then should they be either made more conformable to religion, or the company of saints would be too hot for them.—
Then did Faithful say—

“ How Talkative at first lifts up his plumes ?
How bravely doth he speak ! How he presumes
To drive down all before him ! But so soon
As Faithful talks of heart-work, like the moon
That’s past the full, into the wane he goes :
And so will all but he that heart-work knows.”

Thus they went on talking of what they had seen by the way, and so made that way easy which would otherwise no doubt have been tedious to them : for now they went through a wilderness.*

* Spiritual observations and conferences on past experiences, are very enlivening to the soul. They very often change the wilderness of dejection into a garden of delights ; and so beguile the weary steps of pilgrims through tedious paths. O Christians, look more to Christ, and talk more to each other of his love to you, and dealings with you.

CHAPTER XIII.

PERSECUTION EXHIBITED, IN THE TREATMENT OF CHRISTIAN AND FAITHFUL IN VANITY FAIR.

NOW when Christian and Faithful were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and spied one coming after them, and he knew him. Oh! said Faithful to his brother, Who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Aye, and my good friend too, said Faithful; for it was he that set me in the way to the gate.— Now as Evangelist came up unto them, he thus saluted them :

Peace be with you, dearly beloved; and peace be to your helpers.

CHR. Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good.

And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!*

Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?†

* A sincere and cordial love for gospel ministers, under a sense of their being made instrumental to our soul's profit, is a sure and a blessed sign of a pilgrim's spirit.

† To inquire after the concerns and prosperity of the soul, should always be the business of faithful ministers of Christ: but is not this sadly neglected? O how often do ministers visit and depart, without close experimental converse with their people! Hence both suffer present loss, and much harm is the consequence.

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day. I say, right glad am I of this thing, and that for my own sake and your's. I have sowed and you have reaped; and the day is coming, when "both he that sowed and they that reaped shall rejoice together;" that is, if you hold out; "for in due time ye shall reap, if you faint not."^(a) The crown is before you, and it is an incorruptible one; "so run, that you may obtain it." Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them; "hold fast therefore that you have, let no man take your crown:"^(b) you are not yet out of the gunshot of the devil: "you have not resisted unto blood, striving against sin:" let the kingdom be always before you, and believe steadfastly concerning things that are invisible: let nothing that is on this side the other world get within you: and, above all, look well to your own hearts, and to the lusts thereof, for they are "deceitful above all things, and desperately wicked:" set your faces like a flint; you have all power in heaven and earth on your side.*

Then Christian thanked him for his exhortation; but told him withal, that they would have him speak further to them for their help the rest of the way; and the rather,

* Here is a blessed word of encouragement, of warning and of exhortation, to be steadfast in faith, joyful in hope, watchful over our hearts, and to abound in the work of the Lord. All this is constantly necessary for pilgrims. Faithful ministers will give advice, and pilgrims will be thankful for such.

(a) John iv. 36. Gal. vi. 9. (b) 1 Cor. ix. 24—27. Rev. iii. 1

for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth :

My sons, you have heard in the words of the truth of the gospel, that “ you must through many tribulations enter into the kingdom of heaven.” And again, that “ in every city, bonds and afflictions abide on you ;” and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other.— You have found something of the truth of these testimonies upon you already, and more will immediately follow : for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town, that you will by and by see before you ; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you ; and be you sure that one or both of you must seal the testimony which you hold with blood : but “ be you faithful unto death, and the King will give you a crown of life.” He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow, not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men ; and “ commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.”*

* Woe unto them that fold their hands, and fall asleep in strong confidence. You see what hard work yet lay before these pilgrims. Let us ever remember, this is not our rest. We must be pressing forward, fighting the good fight of faith, labouring to enter into that rest which remain-

Then I saw in my dream that, when they were got out of the wilderness, they presently saw a town before them; the name of that town is Vanity; and at that town there is a fair kept, called Vanity Fair: it is kept all the year long: it beareth the name of Vanity Fair, because the town where it is kept is "lighter than vanity," and also, because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity."(a)

This fair is no new-erected business, but a thing of ancient standing: I will shew you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving, by the path that the pilgrims made, that their way to their city lay through this town of Vanity, they contrived here to set up a fair; a fair, wherein should be sold all sorts of vanity; and that it should last all the year long: therefore, at this fair, are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not!

And moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts,

eth for the people of God: looking diligently, lest we fail of the grace of God. Heb. xii. 5.

(a) Eccles. i. 2—14. ii. 17. xi. 8. Isaiah xl. 17.

murders, adulteries, false-swearers, and that of a blood-red colour.*

And as in other fairs of less moment, there are several rows and streets under their proper names, where such wares are vended, so here likewise you have the proper places, rows, streets, (viz. countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain row, the French row, the Italian row, the Spanish row, the German row, where several sorts of vanities are to be sold. But as in other fairs some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat.†

Now, as I said, the way to the Celestial City lies just through the town where this lusty fair is kept: and he that will go to the City, and yet not go through this town “must needs go out of the world.” The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too: yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town: yea, because he was such a person of honour, Beelzebub had had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that Bles-

* A just description of this wicked world. How many, though they profess to be pilgrims, have never yet set one foot out of this fair; but live in it all the yearround! They walk according to the course of this world. Eph. ii. 2. For the God of this world hath blinded their mind. 1 Cor. iv. 4. You cannot be a pilgrim, if you are not delivered from this world and its vanities; for if you love the world, if it has your supreme affections, the love of God is not in you. 1 John ii. 15. You have not one grain of faith in Jesus.

† The doctrine of the church of Rome. It is much to be wished, that the vile presumption of man's bartering with God, and purchasing a title,

sed One, to cheapen and buy some of his vanities ; but he had no mind to the merchandise, and therefore left the town without laying out so much as one farthing upon these vanities.(a) This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Now these pilgrims, as I said, must needs go through this fair. Well, so they did ; but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them : and that for several reasons : for,

First, The pilgrims were clothed with such kind of raiment, as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them : some said they were fools ;(b) some, they were bedlams ; and some, they were outlandish men.

Secondly, And, as they wondered at their apparel, so they did likewise at their speech ; for few could understand what they said : they naturally spoke the language of Canaan ; but they that kept the fair, were the men of this world : so that from one end of the fair to the other, they seemed barbarians each to the other.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares : they cared not so much as to look upon them : and if they called upon them to buy, they would put their fingers in their ears, and cry, “ Turn away mine eyes from beholding vanity ;(c) and look upwards, signifying, that their trade and traffic was in heaven.

to heaven, by his performing terms and conditions of salvation, meriting heaven by his good works, and procuring justification by his own obedience, to the exalting his pride, and the debasing the work and glory of Christ, was totally rejected by us. But alas ! these proud, unscriptural notions too much prevail.

(a) Matt. iv. 8, 9. Luk. iv. 5—7. (b) 1 Cor. iv. 9, 10

(c) Psal. cxix. 37.

One chanced, mockingly, beholding the carriages of the men, to say unto them, "What will ye buy?" but they looking gravely upon him, said, We "buy the truth?"*(a) At that, there was an occasion taken to despise the men the more: some mocking, some taunting some speaking reproachfully, and some calling upon others to smite them. At last, things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem;(b) and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to stop them in their journey; except it was for that, when one asked them what they would buy, they said they would buy the truth.—But they that were appointed to examine them,

* An odd reply. What do they mean? That they are neither afraid nor ashamed to own, what was the one object of their soul's pursuit. The Truth, Understand hereby, that the whole world, which lieth in wickedness, suffer themselves to be deceived by a lie, and are under the delusion of the father of lies. In opposition to this, all believers in Christ are said to be of the truth. 1 John iii. 19. They know and believe that capital truth with which God speaks from heaven, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17. This truth, that Jesus is the Son of God, and our only Saviour, lies at the foundation of all their hope: and to get more acquainted with him, is the grand object of their pursuit.—For this the world hates them; and Satan, who is an enemy to this truth, stirs up the world against them. "For (says our Lord) they are not of the world, even as I am not of the world." John xvii. 16.

(a) Prov. xxiii. 29.

(b) Heb. xi. 13—16.

did not believe them to be any other than bedlams and mad, or else such as came to put all things into confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men in the fair.* Therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them. But the men being patient, and "not rendering railing for railing, but contrariwise blessing," and giving good words for bad, and kindness for injuries done, some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort, for their continual abuses done by them to the men: they therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them, that they seemed confederates, and should be made partakers of their misfortune. The others replied, that, for aught they could see, the men were quiet and sober, and intended no body any harm: and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another.† Then

* If we possess nothing to distinguish us from the rest of the world, which lieth in wickedness, and for which they will hate and despise us, we have no reason to conclude that we are new creatures in Christ Jesus. If we are Christ's, we must become fools for Christ, and be counted as mad by those who know not Christ; for if alive to Christ, we shall be crucified to the world. "Woe be unto you, if all men speak well of you," saith Christ. Luke vi. 26.

† It is common for the world to be divided in their opinions about pilgrims. A Christian conduct and behaviour will put to silence the gainsaying of some wicked men; and sometimes win others to become followers of Christ. O pilgrims, look well to your spirit, temper, and conduct towards the men of this world, who keep vanity fairs all the year.

were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it* won to their side (though but few in comparison of the rest) several of the men in the fair.— This put the other party yet into a greater rage, inso-much that they concluded the death of these two men.— Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind, what they had heard from their faithful friend Evangelist, and were the more confirmed in their ways and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

* It is acting in the spirit and temper of Christ that will gain adversaries over to him; whereas a contrary spirit is a dishonour to Christ, a reproach to his cause, never did good to others, nor left the soul in the solid possession of the peace of God.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The Judge's name was Lord Hate-good: their indictment was one and the same in substance, though somewhat varying in form; the contents whereof was this:

“That they were enemies to, and disturbers of, their trade: that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.”*

Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, that they that had ought to say for their lord the king, against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank: they were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him?

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honourable bench, that he is—

* You see your calling, brethren. Has no such indictment been ever brought against you? Then it is to be feared, what Pharoah said to the Israelites may be said to you: Ye are idle, ye are idle, in the ways of the Lord; ye want love to his name, fervency for his truth, and zeal for his glory, and the good of precious souls.

JUDGE. Hold, give him his oath.

So they swear him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doeth all that he can to possess all men with certain of his disloyal notions, which he in the general calls "*principles of faith and holiness*. And, in particular, I heard him once myself affirm, that christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Then did the judge say unto him, Hast thou any more to say?

ENVY. My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will despatch him, I will enlarge my testimony against him.—So he was bid to stand by.*

Then they called Superstition, and bid him look upon the prisoner: they also asked, what he could say for their lord the king against him? Then they swear him; so he began:

My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from

* The spirit of wisdom asks, "Who is able to stand before envy?" Prov. xxvii. 4. Envy is the very temper of the devil. It is natural to us all. But why should the children of this world envy God's children? for they are strangers to the spiritual good things they enjoy. They neither seek them, nor care for them, but laugh and deride them. Herein the very spirit of Satan is manifest. He envied Christ, being the Son of God: he stirred up Judas to betray him, and the Jews for envy delivered him. Matt. xxvii. 18: and the same spirit works in all the children of Satan against the children of God.

Then the judge called to the jury (who all this while stood by to hear and observe,) Gentlemen of the jury, you see this man, about whom so great an uproar hath been made in this town: you have also heard, what those worthy gentlemen have witnessed against him; also you have heard his reply and confession; it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharoah the great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river.(a)—There was an act also made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into the fiery furnance.(b)—There was also an act made in the days of Darius, that whoso for some time called upon any God but him should be cast into the lions' den.(c) Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.

For that of Pharoah;—his law was made upon suspicion, to prevent mischief, no crime yet being apparent; but here is a crime apparent, For the second and third;—you see he disputeth against our religion; and for the treason he hath confessed he deserveth to die the death.

Then went the jury out, whose names were Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him

(a) Exod. i.

(b) Dan. iii.

(c) Dan. vi.

among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves,—Mr. Blindman, the foreman, said, I see clearly, that this man is an heretic. Then said Mr. No-good, away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, might I have all the world given me, I could not be reconciled to him: therefore let us forthwith bring him in guilty of death.* And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who, so soon as his adversaries had despatched him, was taken up into it, and straightway was carried up through the

* A blessed verdict! well worthy of every pilgrim to obtain. Reader, do you profess to be one? See then that you study to act so as to gain such a verdict from such a jury! and then be sure that Christ will pronounce, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matt. xxv. 21.

clouds, with sound of trumpet, the nearest way to the Celestial gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space: but He that overrules all things, having the power of their rage in his own hand, so brought it about that Christian for that time escaped them, and went his way.

And as he went he sung: saying,

“ Well, Faithful, thou hast faithfully profest
Unto thy Lord, of whom thou shalt be blest:
When *faithless* ones, with all their vain delights,
Are crying out under their hellish plights:
Sing Faithful, sing, and let thy name survive;
For though they kill'd thee, thou art yet alive.”

CHAPTER XIV.

CHRISTIAN MEETS WITH ANOTHER EXCELLENT COMPANION IN HOPEFUL—DIALOGUES BETWEEN THEM, BY ENDS, MONEY-LOVE, AND DEMAS.

NOW I saw in my dream that Christian went not forth alone; for there was one whose name was Hopeful, (being so made by the beholding of Christian and Faithful, in their words and behaviour in their sufferings at the fair,) who joined himself unto him: and, entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage.* This Hopeful also told Christian, that there were many more of the men in the fair, that would take their time and follow after.

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City, but told them not his name.

From Fair-speech! said Christian: is there any good that lives there?(a)

Yes, said By-ends, I hope.

Pray, Sir, what may I call you? said Christian.

By-E. I am a stranger to you, and you to me: if you

* I have often recorded it with thankfulness, (observes the Rev. Mr. Mason.) that though in the dreary day of my pilgrimage, the Lord hath taken away a dear and faithful Christian friend, yet he has always raised up another. A very great blessing this, for which Christians can never be thankful enough.

(a) Prov. xxvi. 23.

be going this way, I shall be glad of your company : if not, I must be content.

This town of Fair-speech, said Christian, I have heard of, and as I remember, they say it is a wealthy place.

BY-E. Yes, I will assure you that it is ; and I have very many rich kindred there.

CHR. Pray who are your kindred there, if a man may be so bold ?

BY-E. Almost the whole town ; and, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name ; also Mr. Smooth-man, Mr. Facing-both ways, Mr. Anything ; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side : and, to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

CHR. Are you a married man ?

BY-E. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman ; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points : First, we never strive against wind and tide :—Secondly, we are always most zealous when religion goes in his silver slippers ; we love much to walk with him in the street, if the sun shines, and the people applaud him.*

* Is not this too much the case with professors of this day ? The Spirit of truth says, " All who live godly in Christ Jesus, shall suffer persecution." 2 Tim. iii. 2. But how many act as if they had found the art of making the Spirit of truth a liar ? for they can so trim and shape their conduct, as they vainly think, to follow Christ, and yet to keep in with the world which is at enmity against him. A most fatal, soul-deceiving error !

Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind, that this is one By-ends, of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts.— Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: is not your name Mr. By-ends, of Fair-speech?

BY-E. This is not my name; but indeed it is a nickname that is given me, by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne their's before me.

CHR. But did you never give an occasion to men to call you by this name?

BY-E. Never, never! the worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was; and my chance was to get thereby. But if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.*

CHR. I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

BY-E. Well, if you will thus imagine, I cannot help it: you will find me a fair company-keeper, if you will still admit me your associate.

CHR. If you will go with us, you must go against wind

* How artful, how delusive, are the reasonings of such men. O beware of this spirit. In opposition to this, watch and pray earnestly, that ye may not be double-minded, but sincere until the day of Christ.

and tide ; the which, I perceive, is against your opinion ; you must also own Religion in his rags, as well as when in his silver slippers ; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

BY-E. You must not impose, nor lord it over my faith ; leave me to my liberty, and let me go with you.

CHR. Not a step farther, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me ; even go by myself, until some overtake me that will be glad of my company.*

Then I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him ; but one of them looking back, saw three men following Mr. By-ends, and, behold, as they came up with him, he made them a very low congee ; and they also gave him a compliment. The men's names were, Mr. Hold-the world, Mr. Money-love, and Mr. Save-all ; men that Mr. By-ends had formerly been acquainted with ; for in their minority they were schoolfellows, and were taught by one Mr. Gripeman, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion ; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

* Mind how warily these pilgrims acted towards this deceitful professor. They did not too rashly take up an ill opinion against him ; but when they had full proof of what he was, they did not hesitate one moment, but dealt faithfully with him, and conscientiously withdrew from him. Love should always move slowly in receiving a report, but ever deal faithfully when it is plain the men are not what they profess to be

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within view.

BY-E. They are a couple of far countrymen, that after their mode are going on pilgrimage.

MONEY. Alas! why did they not stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are going on pilgrimage.

BY-E. We are so indeed: but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinion of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE. That's bad: but we read of some that are righteous over-much, and such men's rigidity prevails with them to judge and condemn all but themselves; but I pray, what and how many were the things wherein you differed?

BY-E. Why they, after their headstrong manner, conclude, that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far, as the times and my safety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sun-shine, and with applause.*

* Notwithstanding By-ends could be reserved and upon his guard with faithful pilgrims, yet he can speak out boldly to those of his own spirit and character. O the treachery of the desperate wicked heart! Who can know it? No one, but the heart-searching God.

HOLD. Ay, and hold you there still, good Mr. By-ends: for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay while the sun shines; you see how the bee lieth still in winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain and sometimes sun-shine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us: for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion. And Job says that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

SAVE. I think that we are all agreed in this matter, and therefore there needs no more words about it.

MONEY. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason, (and you see we have both on our side,) neither knows his own liberty, nor seeks his own safety.

BY-E. My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister or a tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except in appearance at least, he becomes extraordinary zealous in some points of religion that he med-

dled not with before,—may he not use this means to attain his end, and yet be a right honest man?

MONEY. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question, as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering of some of his principles: for my part, I see no reason but a man may do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why;

1. His desire of a greater benefice is lawful; this cannot be contradicted, since it is set before him by Providence; so then he may get it if he can, making no question for conscience' sake.

2. Besides his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for the complying with the temper of his people by deserting, to serve them, some of his principles, this argueth that he is of a self-denying temper, of a sweet and winning deportment; and so more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which con-

cerns the *tradesman* you mentioned ; suppose such an one to have but a poor employ in the world ; but by becoming religious he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why ?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself ; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good : therefore, to become religious to get all these is a good and profitable design.*

This answer, thus made by this Mr. Money-love to Mr. By-end's question, was highly applauded by them all ; wherefore they concluded upon the whole that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with this question as soon as they overtook them : and the rather, because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them : but they concluded, as they went, that not Mr.

* Here is worldly wisdom, infernal logic, and the sophistry of Satan. We hear this language daily from money-loving professors, who are destitute of the power of faith, and the reasoning of godliness. But in opposition to all this, the Holy Ghost testifies, " the love of money is the root of all evil. 1 Tim. vi. 10. and a covetous man is an idolater. Col. iii. 5. Hear this and tremble, ye avaricious professors. Remember, ye followers of the Lamb, ye are called to let your conversation be without covetousness. Heb. xiii. 5. Your Lord testifies, ye cannot serve God and mammon. Luke xvi. 13.

By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, John, vi. how much more is it abominable to make of him and religion a stalking horse, to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there were no ways for them to come at them, but by becoming circumcised; they say to their companions, "If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking horse they made use of to come at them. Read the whole story, Genesis xxiv. 22—24.

The hypocritical Pharisees were also of this religion; long prayers were their pretence: but to get widows' houses was their intent, and greater damnation was from God their judgment.(a)

Judas the devil was also of this religion: he was religious for the bag, that he might be possessed of what was

(a) Luke xx. 46, 47.

therein ; but he was lost, a cast a-way, and the very sou of perdition.

Simon the witch was of this religion too ; for he would have had the Holy Ghost, that he might have got money therewith ; and his sentence from Peter's mouth was accordingly.(a)

Neither will it go out of my mind, but that that man, that takes up religion for the world, will throw away religion for the world ; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same.—To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish ; and your reward will be according to your works.—Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer ; so there was a great silence among them. Mr. Byends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God ? And, if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire ?*

Then Christian and Hopeful outwent them again, and went till they came to a delicate plain, called Ease ;

* Here see the blessedness of being mighty in the scripture, and the need of that exhortation. " Let the word of Christ dwell in you richly." Col. iii. 16. For the word of God is quick and powerful, and sharper than a two-edged sword, it pierces through all the subtle devices of Satan, and the cunning craftiness of carnal professors, and divideth asunder the carnal reasonings of the flesh, and the spiritual wisdom which cometh from above.

(a) Acts viii. 18—23.

where they went with much content: but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the ground, being deceitful under them, broke, and they were slain: some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas, (gentleman-like) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

CHR. What thing so deserving as to turn us out of the way to see it?

DEMAS. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains you may richly provide for yourselves.

Then said Hopeful, Let us go.

Not I, said Christian; I have heard of this place before now, and how many have been slain there; and besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage.*

Then Christian called to Demas, saying, Is not the place dangerous? hath it not hindered many in their pilgrimage?

DEMAS. Not very dangerous, except to those that are careless.—But withal he blushed as he spake.

* See the value of a faithful friend. But how few act so faithfully? How few professors will bear it? What! hold a man back from getting money? O how few are aware that covetousness is idolatry? and attend to our Lord's double caution, "Take heed, and beware of covetousness" Luke xii 13

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

HOPE. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, but will you not come over and see?

Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned, for thine own turning aside, by one of his Majesty's judges;(a) and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we should stand with boldness before him.

DEMAS cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

DEMAS. Yes, my name is Demas; I am the son of Abraham.

CHR. I know you; Gehazi was your great grandfather, and Judas your father, and you have trod in their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward.(b) Assure thyself, that when we come to the

(a) 2 Tim. iv. 10.

(b) 2 Kings v. 20—27. Matt. xxvi. 14, 15. xxvii. 3—5.

King, we will tell him of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom, by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way.*—Then sang Christian:

“By-ends and silver Demas did agree;
 One calls, the other runs, that he may be
 A sharer in his lucre; so these do
 Take up in this world, and no further go.”

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a *woman* transformed into the shape of a pillar. Here therefore they stood looking, and looking upon it; but could not for a time tell what they should make thereof: at last Hopeful spied written upon the head thereof, a writing in an unusual hand; but he, being no scholar, called to

* Here you see the end of double-minded men, who vainly attempt to unite the love of money with the love of Christ. They go on with their art for a season, but the end makes it manifest what they were. Take David's advice, “Fret not thyself because of evil doers.” Psalm xxxvii. 1. “Be not thou afraid when one is made rich, and the glory of his house is increased.” Psal. xlix. 16. But go thou into the sanctuary of thy God, read his word, and understand the end of these men.

Christian (for he was learned) to see if he could pick out the meaning; so he came and after a little laying of the letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded, that this was the pillar of salt into which Lot's wife was turned, for looking back with a covetous heart, when she was going from Sodom for safety. (a) Which sudden and amazing sight gave them occasion of this discourse.

CHR. Ah, my brother, this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made like this woman, a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? she only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.*

CHR. Let us take notice of what we see here for our help for time to come: This woman escaped one judgment; for she fell not by the destruction of Sodom, yet she was destroyed by another, as we see, she is turned into a pillar of salt.

* Such is the effect of the grace of God in the heart of a pilgrim; while on the one hand he sees many propensities of his evil nature to every sin which has been committed by others, and is grieved, he also confesses, that by no power of his own he is preserved, but ever gives all the glory to the God of all grace, by whose power alone he is kept from falling.— "Thou standest by faith, be not high-minded but fear." Rom. xi. 20.

(a) Gen. xix. 26.

HOPE. True, and she may be to us both caution and example; caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by such caution: so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to beware.^(a) But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stept one foot out of the way,) was turned into a pillar of salt; especially since the judgment which overtook her, did make her an example within sight of where they are: for they cannot but choose to see her, did they but lift up their eyes.

CHR. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in that case; and I cannot tell whom to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eye-sight, and notwithstanding the kindness that he had showed them; for the land of Sodom was now like the garden of Eden heretofore.^(b) This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, who shall sin in the sight, yea, and that too in despite, of such examples as are set continu-

^(a) Numb. xxvi. 9, 10.

^(b) Gen. xiii. 10—13

ally before them, to caution them to the contrary, must be partakers of the severest judgment.

HOPE. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to “remember Lot’s wife.”

CHAPTER XV.

CHRISTIAN AND HOPEFUL MISTAKE THEIR WAY, AND FALL INTO THE HANDS OF GIANT DESPAIR.

I SAW then, that they went on their way to a pleasant river, which David the king called "the river of God;" but John, "the river of the water of life."*(a) Now their way lay just upon the bank of the river: here therefore Christian and his companion walked with great delight: they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits. Besides, on the banks of this river, on either side, were green trees, for all manner of fruit; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept: for here they might

* By this river, which is called "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Rev. xxii. 1. we may understand, the clear and comfortable views with which they were favoured of God's love and grace. This river of God, this water of life, was clear as crystal: They could see in it God's glory shining in the face of Jesus Christ, and view their own faces in it to their inexpressible joy. This is the river, "the streams whereof make glad the city of God." Psal. xlv. 4. The streams which flow from this river of love, are justification by faith in Christ, sanctification, and all joy and peace in believing, from the Spirit of Christ. All these pilgrims now enjoyed, and all this every fellow-citizen of the saints are called to enjoy, in their pilgrimage to Zion. This river of life proceedeth out of the throne of God and the Lamb. For God hath chosen those (who have fled for refuge) in Christ, and blessed us with all spiritual blessings in him; and they are all freely communicated to us out of Christ's fulness. O how happy, peaceful, and joyful are pilgrims, when the Spirit takes of the things of Christ, shows them to us, and blesses us with a constant sense of, and interest in the love of God, and salvation of Jesus!

(a) Ps. lxxv. 9. Ezek. xlvi. 1. Rev. xxii. 1

lie down safely.(a) When they awoke, they gathered again of the fruits of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang :

“ Behold ye how those crystal streams do glide,
 To comfort pilgrims by the highway side.
 The meadows green, besides the fragrant smell,
 Yield dainties for them : And he that can tell
 What pleasant fruit, yea, leaves these trees do yield,
 Will soon sell all, that he may buy this field.”

So when they were disposed to go on (for they were not as yet at their journey's end,) they ate, and drank, and departed.

Now I beheld in my dream that they had not journeyed far but the river and the way for a time parted ; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels : so the souls of the pilgrims were much discouraged because of the way.(b) Wherefore still as they went on, they wished for a better way.* Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it ; and that meadow is called By-path-meadow.† Then said Christian to his fellow, If this meadow

* Pilgrims have their discouragements as well as their joys : yet they should take their way as they find it, sometimes rough, at others smooth ; they may at times be sorry to part with their comforts, and wish the way was smoother : so they did here. Lo, their wishes were answered ; but mark the consequences. Lord lead me in the way everlasting !

† Beware of this by-path-meadow, it is on the left hand. Oh how many are walking securely, confidently, and comfortably in it, while every step they take endangers their destruction. The transition into it is easy, for it lies close to the right way, only you must get over a stile ; that is, you must quit Christ's protection, trust in your own wisdom, and then you are in by-path-meadow directly.

(a) Ps. xxiii. Isa. xiv. 30 (b) Numb. xxi. 4.

lieth along by our way-side let us go over into it. Then he went to the stile to see, and, behold, a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.*

HOPE. But how if this path should lead us out of the way?

That's not likely, said the other. Look, doth it not go along by the way-side?—So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and, withal, they looking before them, spied a man walking as they did, and his name was Vain-confidence: so they called after him, and asked him whither that way led? He said, to the Celestial gate.—Look, said Christian, did not I tell you so? by this you may see we are right: so they followed, and he went before them. But, behold, the night came on, and it grew very dark; so that they that went behind lost the sight of him that went before.

He therefore that went before, (Vain-confidence by name,) not seeing the way before him, fell into a deep pit,(a) which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.†

* Ah! how easy are our eyes deceived, our hearts mistaken, and our feet perverted from the right way! Shepherd of Israel, thou knowest to err is human; keep us from erring, guide us continually, and when we do stray, Lord reclaim us.

† "There is a way that seems right unto a man, but the end thereof are the ways of death." Prov. xiv. 12 Vain confidence is this very way. O how easy do professors get into it; yea, pilgrims are prone also to take up with it, owing to that legality, pride and self-righteousness, which work in their fallen nature, till cleansed by the blood of Jesus. See the end of it and tremble. For it leads to darkness and ends in death. Lord humble our proud hearts, and empty us of self-righteousness, pride and vain-confidence

(a) Isa. ix. 16.

Now Christian and his fellow heard him fall : so they called to know the matter ; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now ? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten, in a most dreadful manner ; and the waters rose amain.*

Then Hopeful groaned in himself, saying, “ Oh that I had kept on my way ! ”

CHR. Who could have thought that this path should have led us out of the way ?

HOPE. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but you are older than I.

CHR. Good brother, be not offended ; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger : pray, my brother, forgive me ; I did not do it of an evil intent.†

HOPE. Be comforted, my brother, for I forgive thee ; and believe too, that this shall be for good.

CHR. I am glad I have with me a merciful brother : but we must not stand thus ; let us try to go back again.

HOPE. But, good brother, let me go before.

CHR. No, if you please, let me go first, that if there be any danger I may be first therein ; because by my means we are both gone out of the way.

No, said Hopeful, you shall not go first ; for your mind being troubled, may lead you out of the way again.

* Getting into by-path-meadow, and walking in vain confidence, will surely bring on terrors, thunderings and lightnings from Mount Sinai.

† Here see, that as Christians are made helpful, so also they are liable to prove hurtful to each other. But observe how grace works ! it humbles, it makes the soul confess and be sorry for its misfortunes ; here is no reviling one another, but a tender sympathy and feeling concern for each other. O the mighty power of that grace and truth which came by Jesus Christ ! how does it cement souls in the fellowship of love !

Then, for their encouragement, they heard the voice of one saying, "Let thine heart be towards the highway; even the way that thou wentest turn again."*(a) But by this time the waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned, nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a litte shelter, they sat down there, till the day-break: but being weary, they fell asleep. Now there was; not far from the place where they lay, a castle, called Doubting Castle, the owner whereof, was Giant Despair :† and it was in his grounds they were now sleeping. Wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me, by trampling in, and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also

* This is Christ: he is the way, the only way, the highway of justification and holiness.

† Sooner or later Doubting Castle will be the prison, and Giant Despair the keeper of all those who turn aside from Christ, to trust in any wise in themselves. "God is a jealous God;" ever jealous of his own glory, and of the honour of his beloved Son.

(a) Jer. xxxi. 21.

had but little to say ; for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle in a very dark dungeon, nasty and stinking to the spirits of these two men. Here then they lay, from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did : they were, therefore, here in evil case, and were far from friends and acquaintance.^(a) Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.*

Now Giant Despair had a wife, and her name was Diffidence : so when he was gone to bed, he told his wife what he had done ; to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also, what he had best do further to them. So she asked what they were, whence they came, and whither they were bound—and he told her. Then she counselled him that when he arose in the morning, he should beat them without mercy. So when he arose, he getteth a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste : then he falls upon them, and beat them fearfully, in such sort, that they were not able to help themselves, or turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress :

* What ! so highly favoured Christians in Doubting Castle ? Is it possible, after having travelled so far in the way of salvation, seen so many glorious things in that way, experienced so much of the grace and love of their Lord, and having so often proved his faithfulness, yet after all this to get into Doubting Castle. Surely it is not the will of God, but the effects of unbelief.

(a) Psal. lxxxviii. 8.

so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves : so when morning was come, he goes to them in a surly manner as before, and, perceiving them to be very sore with the stripes that he had given them the day before, he told them that, since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison : for why, said he, should you choose life, seeing it is attended with so much bitterness ? But they desired him to let them go. With that he looked ugly upon them ; and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes in sun-shiny weather fell into fits,) and lost for a time the use of his hand. Wherefore he withdrew, and left them as before to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no ; and thus they began to discourse :*

Brother, said Christian, what shall we do ? The life that we now live is miserable ? for my part, I know not whether it is best to live thus, or die out of hand ; “ my soul chooseth strangling rather than life,” (a) and the grave is more easy for me than this dungeon ! Shall we be ruled by the giant ? †

* See the working of despair. Where is now their faith in, love to, and dependence upon their Lord ? Alas ! all seems as at the last gasp. But observe, under their prevailing distress and black despondency, even when despair had almost made an end of them, they had a lucid interval when Giant Despair is seized with a fit, so that God's mercy is great : for says Paul, “ we are perplexed, but not in despair.” 2 Cor. iv. 1.

† Poor Christian ! what ! tempted to destroy thyself ! Lord, what is man ! But mark the truth of that word, “ There hath no temptation taken

HOPE. Indeed our present condition is dreadful, and death would be far more welcome to me, than thus for ever to abide : but yet let us consider ; the Lord of the country to which we are going, hath said, "Thou shalt do no murder;" no, not to another man's person ; much more then are we forbidden to take the giant's counsel, to kill ourselves. Besides, he that kills another, can but commit murder upon his body : but, for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell whither for certain the murderers go ? for "no murderer hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair : others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows, but that God, who made the world, may cause that Giant Despair may die, or that, at some time or other he may forget to lock us in ; or that he may in a short time, have another of his fits before us, and may lose the use of his limbs ? and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand.* I was a fool that I did not try to do it before ; but however, my brother, let us be patient, and endure a while ; the time may come that may give us a happy release : but let us not be our own murderers. With these words, Hopeful at present did moderate the mind of his brother ; so they continued together in the dark that day in their sad and doleful condition.

you, but such as is common to man :” but God is faithful, who will not suffer you to be tempted above that ye are able ; but will, with the temptation also make a way to escape, that we may be able to bear it. 1. Cor. x. 13.

* Perceive how a fit of despair robs a Christian of his courage, reason, and graces. But one single thought of the love, power, and grace of a God in Christ, elevates the Christian's mind with hope.

Well, towards evening the giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there, he found them alive; and truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to himself again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no.—Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:

My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou couldst hear, or see, or feel, in the valley of the Shadow of Death; what hardship, terror, and amazement, hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also the giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with that I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity fair, and wast neither afraid of the chain or cage, nor yet of bloody death; wherefore, let us, at least, to avoid the shame that becomes not a Christian to be found in, bear up with patience, as well as we can.*

* Here is the blessing of a hopeful companion. Here is excellent counsel. Let vain professors say what they may against experience and look-

Now night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel :—to which he replied, They are sturdy rogues ; they choose rather to bear all hardship than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them, as his wife had bidden him : These, said he, were pilgrims as you are, once ; and they trespassed in my grounds, as you have done ; and when I thought fit I tore them in pieces, and so within ten days I will do you ; get you down into your den again :—and with that he beat them all the way thither. They lay therefore all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners ; and, withal, the old giant wondered, that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them,

ing back to past experiences : It is most certainly good and right so to do ; not to encourage present sloth and presumption, but to excite fresh confidence of hope in the Lord. We have David's example, and Paul's word to encourage us to this ; says David—" The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the uncircumcised Philistine." 1 Sam xvii. 37. And says Paul, We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.—There mind the alone object of faith and hope, and see the reasoning on past experiences of God's mercy ; for it is he—" who delivers us from so great a death ; and doth deliver, in whom we trust that he will yet deliver us." 2 Cor. i. 10.

by the means of which they hope to escape. And sayest thou so, my dear? said the giant; I will therefore search them in the morning.

Well, on Saturday about midnigh they began to pray, and continued in prayer till almost break of day.*

Now a little before it was day, good Christian, as one half amazed, break out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty? I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, that's good news, good brother, pluck it out of thy bosom, and try.†

Then Christian pulled it out of his bosom, and began to try at the dungeon door: whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with this key opened that door also. After, he went to the iron gate, for that must be opened too, but that lock went very hard; yet the key did open it. Then they thrust open the gate to make their escape with speed but that gate as it opened, made such a cracking, that it

* What? Pray in custody of Giant Despair, in the midst of Doubting Castle, and when their own folly brought them there too! Yes, mind this, ye Pilgrims, ye are exhorted, "I will that men pray every where—without doubting." 1 Tim ii. 8. We can be in no place, but God can hear, nor in any circumstance, but God is able to deliver from. And be assured, when the spirit of prayer comes, deliverance is nigh at hand. So it was here.

† Precious promise! The promises of God in Christ, are the life of faith, and the quickeners of prayer. O how oft do we neglect God's great and precious promises in Christ Jesus, while doubts and despair keep us prisoners! So it was with these pilgrims: they were kept under hard bondage of soul for four days. Hence see what it is to grieve the Spirit of God, and dread it. For he only is the Comforter. And if we cause him to withdraw his influence, who or what can comfort us? Though precious promises are revealed in the word, yet we can get no comfort from them, but by the grace of the Spirit.

waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway, and so were safe, because they were out of his jurisdiction.*

Now when they were gone over of the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the king of the Celestial Country, and seeks to destroy the holy pilgrims." Many therefore that followed after, read what was written, and escaped the danger. †
—This done they sang as follows :

" Out of the way we went, and then we found
What 'twas to tread upon forbidden ground ;
And let them that come after have a care
Lest they, for trespassing, his pris'ners are
Whose castle's Doubting, and whose name's Despair." }

* Mind, though the Spirit works deliverance and brings comfort, yet it is by means of the word of Promise ; for as we depart from and dishonour God by unbelief, so we come back to and honour him, by believing his word of grace to us through his beloved Son. In this way the Spirit brings deliverance.

† Recording our own observations, and the experience we have had of God's dealing with our souls, are made of special and peculiar use to our fellow Christians. But let us ever take heed of self-exalting ; ever remembering that all Christian experience is to humble the soul, and exalt the Saviour. As here these two pilgrims, by their own folly, got into Doubting-Castle ; so it was by faith in the promise that they escaped from it. This pillar was a memento to their shame, while it was a monument of God's free favour in Christ to them.

Reader ! have you, through unbelief, been brought into *doubts* ; and has the Lord, in his great mercy, sent deliverance to your soul ? Keep then, your faith in continual exercise, while you take up the following lines :

Son of God, if thy free grace
Again hath rais'd me up,
Call'd me still to seek thy face ;
And given me back my hope :

CHAPTER XVI.

THE PILGRIMS ENTERTAINED BY THE SHEPHERDS ON THE
DELECTABLE MOUNTAINS.

THEY went then till they came to the Delectable Mountains ; which mountains belong to the Lord of that hill, of which we have spoken before : so they went up the mountains, to behold the gardens and orchards, the vine-yards, and fountains of water ; where also they drank and washed themselves, and did freely eat of the vine-yards. Now there were on the tops of these mountains, shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staves, (as is common with weary pilgrims when they stand to talk with any by the way,) they asked, “ Whose Delectable Mountains are these ? and whose be the sheep that feed upon them ? ”*

Still thy timely help afford,
And all thy loving-kindness show ;
Keep me, keep me, gracious Lord,
And never let me go.

By me, O my Saviour, stand,
In sore temptation's hour,
Save me with thine out-stretch'd hand,
And shew forth all thy power ;
O be mindful of thy word ;
Thy all-sufficient grace bestow,
Keep me, keep me, gracious Lord,
And never let me go.

Give me, Lord, a holy fear,
And fix it in my heart ;
That I may when doubts appear,
With timely care depart ;
Sin be more than hell abhorr'd,
Till thou destroy the tyrant foe ;
Keep me, keep me, gracious Lord,
And never let me go.

* See the ups and downs, the sunshine and clouds, the prosperity and adversity, which Christians go through in their way to the promised Land

SHEP. The mountains are Emmanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them.

CHR. Is this the way to the Celestial City?

SHEP. You are just in the way.

CHR. How far is it thither?

SHEP. Too far for any, but those that shall get thither indeed.*

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; "but transgressors shall fall therein."(a)

CHR. Is there in this place any relief for pilgrims, that are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers:"(b) therefore the good of the place is before you.

I also saw in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer, as in other places,) as, Whence came you? and, How got you into the way? and, by what means have you so persevered therein? for, but few of them that begin to come hither, do show their faces on this mountain. But when the shepherds heard their answers, being pleased therewith,

Lately, these two pilgrims were bewailing their state in Doubting Castle, under Giant Despair; now they are come to Delectable Mountains, where all is clear, perfect and joyful hope. So that God's word is now comfortably fulfilled upon them; see Isa. xlix. 9, 10, 11. "I will make all my mountains a way, and my highways shall be exalted," &c.

* O how many professors grow weary of the way, fall short and fail of coming to the end! Though the way appears too far, too strait, and too narrow for many who set out, and never hold out to the end; yet, all who are begotten by the word of grace, and born of the Spirit of truth, being kept by the mighty power of God, through an exercise of living faith, unto eternal salvation, shall succeed. 1 Pet. 1. 5.

(a) Hos. xiv. 9.

(b) Heb. xiii. 1, 2.

they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present.* They said, moreover, We would that you should stay here awhile to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. They then told them that they were content to stay : so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful, to walk with them upon the mountains : so they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we show these pilgrims some wonders ? So, when they had concluded to do it, they had them first to the top of an hill, called Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces, by a fall that they had from the top. Then said Christian, What meaneth this ? The shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus,(a) as concerning the faith of the resurrection of the body ? They answered, Yea. Then said the shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they ; and they have continued to this day

* Precious names ! what is a pilgrim without knowledge ? what is head-knowledge without heart-experience ? And watchfulness and sincerity ought attend us every step. When these graces are in us and abound, they make delectable mountains indeed.

(a) 2 Tim. ii. 17, 18.

unburied, as you see, for example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.*

Then I saw they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off:† which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The shepherds then answered, Did you not see a little below these mountains, a stile that leads into a meadow, on the left hand of this way? They answered, Yes. Then said the shepherds, From that stile there goes a path, that leads directly to Doubting Castle, which is kept by Giant Despair, and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he had left them to wander to this very day, that the saying of the wise man might be fulfilled, “He that wandereth out of the way of understanding, shall remain in the

* Fine-spun speculations, and curious reasonings, lead men from simple truth and implicit faith into many dangerous and destructive errors. The word records many instances of such for our caution. Be warned to study simplicity and godly sincerity.

† It is well for us to be much on this mount. We have constant need of caution. Paul takes the Corinthians up to this Mount Caution, and shows them what awful things have happened to professors of old; and he leaves this solemn word for us—“Wherefore let him who thinketh he standeth, take heed lest he fall.” 1 Cor. x. 12.

congregation of the dead.”(a) Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the shepherds.*

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of an hill, and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoky ; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented ; and that they smelt the scent of brimstone. Then said Christian, What means this ? The shepherds told them, This is a by-way to hell, a way that hypocrites go in at ; namely, such as sell their birthright, with Esau ; such as sell their Master, with Judas ; such as blaspheme the gospel, with Alexander ; and that lie and dissemble, with Annanias, and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now ; had they not ?

SHEP. Yea, and held it a long time too.

HOPE. How far might they go on in pilgrimage in their days, since they notwithstanding were thus miserably cast away ?

SHEP. Some further, and some not so far as these mountains.†

* Do we see others fall into perdition by the very same sins and follies from which God has reclaimed us: What must we resolve this into, but his superabounding mercy to us! And surely it is enough to make one's eyes gush out with tears, and to melt our hard hearts into fervent love, to look back upon the many singular instances of God's distinguishing favour to us. O call them to mind and be thankful.

* Thus we read of some being once enlightened, and having tasted of the heavenly gift, and were made partakers of the world to come. Heb. vi. It is hard to say how far, or how long a person may follow Christ, and because of unfaithfulness, yet fall away, and come short of the kingdom at last.— This should excite to diligence, humility, and circumspection. ever looking to Jesus to keep us from falling.

Then said the pilgrims one to another, We had need to cry to the strong for strength.

SHEP. Ah, and you will have need to use it when you have it, too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should ; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our prospective glass. The pilgrims then lovingly accepted the motion : so they had them to the top of an high hill, called Clear, and gave them the glass to look.

Then they essayed to look, but the remembrance of that last thing that the shepherds had showed them, made their hands shake ; by means of which impediment, they could not look steadily through the glass;* yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song :

“ Thus by the shepherds secrets are reveal'd,
Which from all other men are kept conceal'd ;
Come to the shepherds then, if you would see
Things deep, things hid, and that mysterious be.”

When they were about to depart, one of the shepherds gave them *a note of the way*. Another of them bid them *beware of the flatterer*. The third bid them *take heed that they sleep not upon the enchanted ground*.— And the fourth bid them good speed. So I awoke from my dream.

* The glass of God's word of grace and truth, held up by the hand of faith to the eye of the soul. So Paul speaks ; beholding as in a glass (the gospel) the glory of the Lord, &c. 2 Cor. iii. 18. But unbelieving doubts and fears will make the hand tremble, and the sight dim.

CHAPTER XVII.

THE PILGRIMS MEET WITH IGNORANCE—THE ROBBERY OF LITTLE-FAITH RELATED—CHRISTIAN AND HOPEFUL CAUGHT IN THE NET.

AND I slept and dreamed again, and saw the same two pilgrims going down the mountains, along the highway towards the city. Now a little before these mountains on the left hand, lieth the country of Conceit,* from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a very brisk lad, that came out of that country, and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going?

IGNOR. Sir, I was born in the country that lieth off there a little on the left hand, and am going to the Celestial City.

CHR. But how do you think to get in at the gate? for you may find some difficulties there.

As other good people do, said he.

CHR. But what have you to show at that gate, that may cause that gate to be opened to you?

IGNOR. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going,†

* This country we were all born in; and are all by nature darkness. Some live long in the country of Conceit, and many end their days in it. Are you come out of it? So was Ignorance; but he breathed his native air. So long as any sinner thinks he can do any thing towards making himself righteous before God, his name is ignorance, he is full of self-conceit, and destitute of the faith of Christ.

† Is it not very common to hear professors thus express themselves? Yes, and many who make a very high profession too; their hopes are

CHR. But thou camest not in at the Wicket-gate that is at the head of this way ; thou camest in hither through that same crooked lane, and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

IGNOR. Gentlemen, ye be utter strangers to me, I know you not ; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And, as for the gate you talk of, all the world knows, that that is a great way off of our country. I cannot think that any men in all our parts do so much as know the way to it, nor need they matter whether they do or no ; since we have, as you see, a fine pleasant green lane, that comes down from our country the nearest way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful whisperingly, " There is more hope of a fool than of him ;" (a) and said moreover, " When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." (b) What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good by him ? Then said Hopeful,

plainly grounded upon what they are in themselves, and how they differ from their former selves and other sinners, instead of what Christ has made us, and what we are in Christ. But the profession of such is begun with an ignorant, whole, self-righteous heart, it is continued in pride, self-seeking, and self-exalting, and ends in awful disappointment. For such are called by our Lord thieves and robbers ; they rob him of the glory of his grace, and the efficacy of his precious blood.

(a) Prov. xxvi. 12.

(b) Eccles. x. 2.

“ Let Ignorance a little while now muse
 On what is said, and let him not refuse
 Good counsel to embrace, lest he remain
 Still ignorant of what’s the chiefest gain.
 God saith, those that no understanding have,
 Although he made them, them he will not save.”

He further added, It is not good, I think, to say to him all at once ; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.”

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the hill.^(a) Now good Christian began to tremble, and so did Hopeful his companion : yet as the devils led away the man, Christian looked to see if he knew him ; and he thought it might be one Turn-away, that dwelt in the town of Apostacy. But he did not perfectly see his face ; for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and espied on his back a paper with this inscription, “ Wanton professor, and damnable apostate.”* Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was Little-faith, but a good man, and he dwelt in the town of Sincere. The thing was

* O beware of a light, trifling spirit, and a wanton behaviour. It is often the forerunner of apostacy from God. It makes one tremble to hear those who profess to follow Christ in the regeneration, crying, What harm is there in this game, and the other diversion? They plainly discover what spirit they are got into. The warmth of love is gone, and they are become cold, dead, and carnal. O how many instances of these abound?

(a) Matt. xii. 45. Prov. v. 22.

this:—at the entering in at this passage, there comes down from Broad-way-gate, a lane, called Dead-man's lane; so called, because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down there and slept: now there happened at that time to come down the lane from Broad-way-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, three brothers; and they espying Little-faith where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his journey. So they all came up to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor flee. Then said Faint-heart, "Deliver thy purse;" but he making no haste to do it, (for he was loth to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, "Thieves? thieves!" With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground; where he lay bleeding, as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself, who, getting up, made shift to scramble on his way.—This was the story.*

HOPE. But did they take from him all that ever he had?

* Where there is a faint heart in God's cause, and mistrust of God's truths, here will be guilt in the conscience, and a dead faith in the heart; and these rogues will prevail over, and rob such souls of the comforts of God's love and of Christ's salvation. O how many are overtaken by these in sleepy fits and careless frames, and plundered! Learn to be wise from the things others have suffered.

CHR. No : the place where his jewels were, they never ransacked ; so those he kept still. But, as I was told, the good man was much afflicted for his loss ; for the thieves got most of his spending money. That which they got not, as I said, were jewels ; also, he had a little odd money left, but scarce enough to bring him to his journey's end ;(a) nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive (for his jewels* he might not sell.) But beg and do what he could, "he went," as we say, "with many a hungry belly," the most part of the rest of the way.

HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial gate ?

CHR. It is a wonder : but they got not that ; though they missed it not through any good cunning of his ; for he, being dismayed with their coming upon him, had neither power nor skill to hide any thing, so it was more by good providence than by his endeavour, that they missed of that good thing.†(b)

HOPE. But it must needs be a comfort to him, that they got not his jewels from him ?

CHR. It might have been great comfort to him, had he used it as he should : but they who told me the story,

* By his jewels, we may understand those imparted graces of the Spirit, Faith, Hope, and Love. By his spending money, understand the sealing and earnest of the Spirit in his heart. 2 Cor. i. 22. Of this divine assurance and the sense of the peace and joy of the Holy Ghost, he was robbed, so, that though he still went on in the ways of the Lord, yet he dragged on but heavily and uncomfortably : and was not happy in himself. O how much evil and distress are brought upon us by neglecting to watch and pray !

† What was this good thing ? His faith, whose author, finisher, and object is Jesus. And where he gives this gift of faith, though it be but little, even as a grain of mustard-seed, if exercised by the possessor, not all the powers of earth and hell can rob the heart of it.

(a) 1 Pet. iv. 18

(b) 2 Tim. i. 14. 2 Pet. ii. 9.

said, that he made but little use of it at all the rest of the way, and that, because of the dismay that he had in the taking away his money. Indeed he forgot it a great part of the rest of his journey; and, besides, when at any time it came into his mind, and he began to be comforted therewith; then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

HOPE. Alas, poor man! this could not but be a great grief unto him?

CHR. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart: I was told he scattered almost all the rest of the way, with nothing but doleful and bitter complaints: telling also to all who overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.*

HOPE. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

CHR. Thou talkest like one, upon whose head is the shell to this very day: for what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the

* Here is a discovery of true, though it be but little faith. It mourns its loss of God's presence, and the comforts of his Spirit, and laments its folly for sleeping, when it should have been watching and praying. He that pines under the sense of the loss of Christ's love, has faith in his heart, and a measure of love to Christ in his soul; though he goes on his way weeping, yet he shall find joy in the end. Soul, be on thy watchtower, lest thou sleep the sleep of eternal death.

gate of the Celestial City he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villainy of ten thousand thieves.

HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage ;(a) and that birthright was his greatest jewel : and, if he, why might not Little-faith do so too ?

CHR. Esau did sell his birthright indeed, and so do many besides, and by so doing, exclude themselves from the chief blessing : as also that caitiff did : but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lust : " For I am at the point to die," said he, " and what good will this birthright do me ?"(b) But Little-faith, though it was his lot to have but a *little* faith, was by his *little* faith kept from such extravagancies, and made to see and prize his jewels more, than to sell them as Esau did his birthright. You read not any where that Esau had faith, no, not so much as a *little* ; therefore no marvel, if where the flesh only bears sway (as it will in that man where no faith is, to resist,) if he sells his birthright and his soul and all, and that to the devil of hell : for it is with such as it is with the ass, " who in her occasions cannot be turned away :"(c) when their minds are set upon their lusts, they will have them, whatever they cost. But Little-faith was of another temper, his mind was on things di-

(a) Heb. xii. 16.

(c) Jer. ii. 24.

(b) Gen. xxv. 29—34.

vine ; his livelihood was upon things that were spiritual and from above ; therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them,) to fill his mind with empty things ! Will a man give a penny to fill his belly with hay ? or can you persuade the turtle-dove to live upon carrion like the crow ? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but *little* of it, cannot do so. Here, therefore, my brother, is thy mistake.

HOPE. I acknowledge it ; but yet your severe reflection had almost made me angry.

CHR. Why ! I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths, with the shell upon their heads : but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. But Christian, these three fellows, I am persuaded in my heart, are but a company of cowards ; would they have run else, think you, as they did, at the noise of one that was coming on the road ? Why did not Little-faith pluck up a greater heart ? he might, methinks, have stood one brush with them, and have yielded, when there had been no remedy.

CHR. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none ; and I perceived by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.*

* Ah ! how easy is it to talk when enemies are out of sight ! We too often wax valiant in our own esteem, when we have constant need to hum-

But consider again, they are but journeymen thieves, they serve under the king of the bottomless pit ; who, if need be, will come to their aid himself, and his voice is as the roaring of a lion.^(a) I myself have been engaged as this Little-faith was ; and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave out a call, and in came their master : I would, as the saying is, have given my life for a penny ; but that, as God would have it, I was clothed with armour of proof. Ay, and yet though I was so harnessed, I found it hard work to quit myself like a man : no man can tell what in that combat attends us, but he that hath been in the battle himself.*

HOPE. Well, but they ran you see, when they did but suppose that one Great-grace was in the way.

CHR. True, they have often fled, both they and their master, when Great-grace hath appeared ; and no marvel, for he is the King's champion : but, I trow, you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions ; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did ? or that there should be the strength of an ox

ble ourselves under the mighty hand of God, knowing what mere nothings we are of ourselves. It makes a Christian speak tartly, when one sees self-exaltings in another. Paul frequently speaks thus, from warm zeal for Christ's glory, and strong love to the truth as it is in Jesus.

* Who can stand in the evil day of temptation, when beset with Faint-heart, Mistrust, and Guilt, backed by the power of their master Satan ? No one, unless armed with the whole armour of God : even then the power of such infernal foes makes it a hard fight to the Christian. But this is our glory, the Lord shall fight for us, and we shall hold our peace ; we shall be silent as to ascribing any glory to ourselves, knowing our very enemies are part of ourselves, and that we are more than conquerors over all these (only) through HIM who loved us. Rom. viii. 27.

(a) 1 Pet. v. 8.

in a wren? Some are strong, some are weak: some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.*

HOPE. I would it had been Great-grace, for his sake.

CHR. If it had been he, he might have had his hands full: for I must tell you, that though Great-grace is excellent good at his weapon, and has, and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other, it will go hard, but that they will throw up his heels: and when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat,) "We despaired even of life."† How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman and Hezekiah too, though champions in their days, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but, though some do say of him, that

* Pray mind this, ye lambs of the flock, whose knowledge is small, and whose faith is weak: O never think the God ye believe in, the Saviour ye follow, is an austere master, who expects more from you than ye are able. When he calls for your service, look to him for strength; expect all power and strength for every good work out of the fulness of Christ; the more you receive from him, the more you will grow up in him, and be devoted to him.

† Now here you see what is meant by Great-grace, who is so often mentioned in this book, and by whom so many valiant things were done. We read, "With great power the apostles witnessed of the resurrection of Jesus." Why was it? Because—"Great-grace was upon them all." Acts iv. 33. So you see all is of grace, from first to last, in salvation. If we do great things for Christ, yet not unto us, but unto the Great-grace of our Lord be all the glory."

he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle ; he is never out of hearing ; and if at any time they be put to the worst, he, if possible, comes in to help them : and of him it is said, " the sword of him that layeth at him cannot hold ; the spear, the dart, nor the harbergeon ; he esteemeth iron as straw, and brass as rotten wood : the arrow cannot make him flee, sling-stones are turned with him into stubble ; darts are counted as stubble ; he laugheth at the shaking of the spear."(a) What can a man do in this case ? it is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things ; for " his neck is clothed with thunder ; he will not be afraid as a grasshopper ; the glory of his nostrils is terrible ; he paweth in the valley, and rejoiceth in his strength, he goeth on to meet the armed men : he mocketh at fear, and is not affrighted, neither turneth he back from the sword ; the quiver rattleth against him, the glittering spear and the shield : he swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha ; and he smelleth the battle afar off, the thunder of the captains and the shoutings."(b)

But for such footmen as theæ and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled ; nor be tickled at the thought of our own manhood, for such commonly come by the worst when tried. Peter, of whom I made mention before, he would swagger, ay, he would ; he would as his vain mind prompted him to say,

(a) Job xli 26-29.

(b) Job xxxix. 19-25.

do better, and stand more for his master than all men : but who so foiled and run down by those villains as he ?*

When therefore we hear that such robberies are done on the King's highway, two things become us to do : first, to go out harnessed, and to be sure to take a shield with us ; for it was for want of that, that he that laid so lustily at Leviathan, could not make him yield ; for, indeed, if that he wanted, he fears us not at all. Therefore he that had skill hath said, "above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."(a)

It is good also that we desire of the King a convoy, that he will go with us himself. This made David rejoice when in the valley of the Shadow of Death ; and Moses was rather for dying where he stood, than to go one step without his God.(b) O my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us ? but without him "the proud helpers fall under the slain."†(c)

I, for my part, have been in the fray before now ; and though, through the goodness of him that is best, I am,

* From this sweet and edifying conversation, learn not to think more highly of yourself than you ought to think ; but to think soberly, according to the measure of faith which God hath dealt to you. Rom xii. 3. Now it is of the very essence of faith, to lead us out of all self-confidence and vain vaunting. For we know not how soon Faint-heart, Mistrust, and Guilt, may spring up in us, set upon us, and if not found in the exercise of faith, will rob us of our comforts, and spoil our joys.

† But how contrary to this, is the walk and conduct of some who profess to be pilgrims, and yet can wilfully and deliberately go upon the devil's ground, and indulge themselves in carnal pleasures and sinful diversions ! Such evidently declare in plain language, that they desire not the presence of God, but that he should depart from them : but a day will come, which will burn as an oven, when such professors, if they repent not, shall become stubble, and be consumed by the fire of God.

(a) Eph. vi. 16.

(b) Exod. xxxiii. 15.
xxvii. 1—3. Isa x. 4.

(c) Psal. iii. 5—8.

as you see, alive, yet I cannot boast of any manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will deliver us from the next uncircumcised Philistines. Then sang Christian—

“Poor Little-faith! hast been among the thieves;
Wast robb’d: Remember this, whoso believes,
And get more faith, then shall you victors be
Over ten thousands, else scarce over three.”

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way,* and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider.— And as they were thinking about the way, behold, a man of black flesh, but covered with a very light robe, came to them, and asked them, why they stood there? They answered, They were a going to the Celestial City, but knew not which of these ways to take. “Follow me,” says the man, “it is thither that I am going.” So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it:—yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so

* By this way and a way, it is plain the author means the way of self-righteousness, and the way of the imparted righteousness of Christ. Whenever we turn aside to the former, we get out of the way to the city; yea, we see by degrees the pilgrims' faces were turned away from it, and they were entangled in the net of pride and folly.

entangled, that they knew not what to do ; and with that the white robe fell off the black man's back :—They then saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.*

Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so have we found it this day, "A man that flattereth his neighbour, spreadeth a net for his feet."(a)

HOPE. They also gave us a note of directions about the way, for our more sure finding thereof ; but herein we have also forgotten to read, and have not kept ourselves from the "paths of the destroyer." Here David was wiser than we ; for saith he, "concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer."(b) Thus they lay bewailing themselves in the net. At last they spied a shining one†

* Luther was wont to caution against the white devil, as much as the black one, for Satan transforms himself into an angel of light, and his ministers as ministers of righteousness. 2 Cor. xi. 14, 15. And how do they ruin souls? By flattery, deceiving the ignorant, and beguiling the unstable. These are black men clothed in white.

† By this shining one, understand the Holy Ghost, the leader and guide of all who believe. When they err and stray from Jesus the way, and are drawn from him as the Truth, the Spirit comes with his rod of conviction and chastisement, to whip them from their self-righteousness and folly, back to Christ, to trust wholly in him, to rely only on him, and to walk in fellowship with him. So he acted by the Galatian Church, who was flattered into a notion of self-righteousness and self-justification. David also, when he found himself near lost, cries out,—“ He restoreth my soul, He leadeth me in paths of righteousness for his name's sake.” Psal. xxiii. 3.

The following lines are very expressive of the state of mind of any who, by giving place to unbelief, may have turned aside from the narrow way.

Often thus, through sin's deceit,
Grief and shame and loss I meet ;
Like a fish, my soul mistook,
Saw the bait, but not the hook :

(a) Prov. xxix. 5.

(b) Psal. xvii. 4.

coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, he asked them, whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is a flatterer, "a false apostle, that hath transformed himself into an angel of light." (a) So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in the way again:—so he led them back to the way which they had left to follow the flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, if they had not a note of direction for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, If the shepherds did not bid them beware of the flatterer? They answered, Yes; but we did not imagine, said they, that this fine spoken man had been he. (b)

Then I saw in my dream, that he commanded them to lie down; (c) which when they did, he chastised them sore, to teach them the good way wherein they should walk: (d) and, as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." (e) This done, he bid them go on their way,

Made, by past experience, wise;
 Let me learn thy word to prize;
 Taught by what I've felt before,
 Satan's flattery to abhor.

BURDER.

(a) 2 Cor. xi. 13, 14. Dan. xi. 32. (b) Rom. xvi. 17, 18.
 (c) Deut. xxix. 2. (d) 2 Chron. vi. 26, 27. (e) Rev. iii. 19.

and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing—

“Come hither, you that walk along the way,
See how the pilgrims fare that go astray :
They caught are in an entangling net,
'Cause they good counsel lightly did forget ;
'Tis true they rescu'd were ; but yet, you see,
They're scourg'd to boot :—let this your caution be.”

CHAPTER XVIII.

THE PILGRIMS MEET WITH ATHEIST, AND PASS OVER THE ENCHANTED GROUND.

NOW after a while, they perceived afar off, one coming softly, and alone, all along the highway, to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

HOPE. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up to them. His name was Atheist; and he asked them whither they were going?

CHR. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

CHR. What is the meaning of your laughter?

ATH. I laugh to see what ignorant persons you are, to take upon you so ridiculous a journey; and yet are like to have nothing but your travel for your pains.

CHR. Why, man, do you think we shall not be received?

ATH. Received! there is no such place as you dream of in all this world.

CHR. But there is in the world to come.

ATH. When I was at home, in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city twenty years, but find no more of it than I did the first day I set out.(a)

CHR. We have both heard and believe that there is such a place to be found.

(a) Eccl. x. 15. Jer. xvii. 15.

ATH. Had not I, when at home, believed, I had not come thus far to seek ; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you,) I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not.

Then said Christian to Hopeful his companion, is it true which this man hath said ?

HOPE. Take heed, he is one of the flatterers : remember what it hath cost us once already, for our hearkening to such kind of fellows. What ! no Mount Zion ? Did we not see from the Delectable Mountains the gate of the city ? Also, are we not now to walk by faith ?(a) Let us go on, said Hopeful, lest the man with the whip overtake us again.* You should have taught me that lesson which I will sound in the ears withal : “ Cease, my son, to hear the instruction that causeth to err from the words of knowledge ;”(b) I say, my brother, cease to hear him, and let us believe to the saving of the soul.

CHR. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth ; and “ no lie is of the truth.”(c)

* See how we are surrounded with different enemies. No sooner have they escaped the self-righteous flatterer, but they meet with the openly profane and licentious mocker. Ay, and he set out, and went far too, yea, farther than they ; but behold, he has turned his back upon all, and though he had been twenty years a seeker, yet now he proves, he has neither faith nor hope, but ridicules all as delusion. Awful to think of ! O what a special mercy to be kept believing and persevering, not regarding the ridicule of apostates !

(a) 2 Cor. v. 7. (b) Prov. xix. 27. Heb. x. 39. (c) 1 John ii. 21

HOPE. Now I do rejoice in hope of the glory of God. So they turned away from the man, and he, laughing at them, went his way.

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here **Hopeful** began to be very dull and heavy of sleep: wherefore he said unto **Christian**, I now begin to grow so drowsy, that I can scarcely hold up mine eyes; let us lie down here and take one nap.

By no means, said the other; lest, sleeping, we never wake more.

HOPE. Why, my brother? sleep is sweet to the labouring man: we may be refreshed if we take a nap.

CHR. Do you not remember that one of the shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; "wherefore let us not sleep as do others, but let us watch and be sober."*(a)

HOPE. I acknowledge myself in a fault; and, had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one."(b) Hitherto hath thy company been my mercy; and thou shalt "have a good reward for thy labour."

Now then, said **Christian**, to prevent drowsiness in this place, let us fall into good discourse.

* O **Christian**, beware of sleeping on this enchanted ground! When all things go easy, smooth, and well, we are prone to grow drowsy in soul. How many are the calls in the word, against spiritual slumber! and yet how many professors, through the enchanting air of this world, are fallen into the deep sleep of formality! Be warned by them to cry to thy Lord to keep thee awake to righteousness, and be vigorous in the ways of thy Lord.

(a) *Thess. v. 6.*

(b) *Eccle. iv. 9.*

With all my heart, said the other.

CHR. Where shall we begin?

HOPE. Where God began with us :—but do you begin if you please.

CHR. I will sing you first this song—

“When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together :
Yea, let them learn of them in any wise
Thus to keep ope their drowsy slumbering eyes.
Saint’s fellowship, if it be manag’d well,
Keeps them awake, and that in spite of hell.”*

Then Christian began, and said, I will ask you a question: How came you to think at first of doing what you do now?

HOPE. Do you mean, how came I at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things are they?

HOPE. All the treasures and riches of the world. Also, I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found, at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, who

* Observation fully evinces this truth, and when the soul slumbers, the tongue is mute to spiritual converse, and the truths of Jesus freeze on the lips, while the man is all ear to hear, and all tongue to talk of vain, worldly, and trilling things. Beware of such sleepy professors. You are in danger of catching the infection: you are sure to get no spiritual edification from them; but be sure to be faithful in reproving them, and prize the company of lively Christians.

was put to death for his faith and good living in Vanity-fair, that "the end of these things is death;" and that "for these things' sake the wrath of God cometh upon the children of disobedience." (a)

CHR. And did you presently fall under the power of this conviction?

HOPE. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

HOPE. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with my old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.*

* Here you see, as our Lord says, "It is the Spirit who quickeneth, the flesh profiteth nothing." John vi. 63. The flesh, or our carnal nature, so far from profiting in the work of conversion to Christ, that it is an enmity against him, and counteracts and opposes the Spirit's work in shewing us our want of him, and bringing us to him. Man's nature and God's grace are two direct opposites. Nature opposes, but grace subdues nature, and brings it to submission and subjection. Are we truly convinced of sin, and converted to Christ? This is a certain and sure evidence of it,—we shall say from our hearts, Not unto us, not unto any yieldings and compliances of our nature, free-will, and power only, but unto thy name, O Lord, be all the glory.

(a) Rom. vi. 21--23. Eph. v. 6.

CHR. Then it seems, sometimes you got relief of your trouble?

HOPE. Yes, verily, but it would come into my mind again, and then I would be as bad, nay, worse than I was before.

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things: as, if I did but meet a good man in the street; or if I have heard any read in the Bible; or if mine head did begin to ache; or if I were told that some of my neighbours were sick; or if I heard the bell toll for some that were dead; or if I thought of dying myself; or if I heard that sudden death happened to others:—but especially when I thought of myself, that I must quickly come to judgment.

CHR. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

HOPE. No, not I; for then they got faster hold of my conscience: and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

CHR. And how did you do then?

HOPE. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

CHR. And did you endeavour to amend?

HOPE. Yes; and fled from, not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others; too much here to relate.

CHR. And did you think yourself well then?

HOPE. Yes; for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformation.

CHR. How came that about, since you were now reformed?

HOPE. There were several things brought it upon me; especially such sayings as these; "All our righteousness are as filthy rags:" "By the works of the law no man shall be justified:" "When ye have done all these things, say, We are unprofitable:"^(a) with many more such like. From whence I began to reason with myself thus:—if all my righteousness are filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are unprofitable—then it is but a folly to think of heaven by the law. I further thought thus—if a man runs a hundred pounds into the shop-keeper's debt, and after that shall pay for all that he shall fetch—yet, if this old debt stands still in the book uncrossed, for that the shop-keeper may sue him, and cast him into prison till he shall pay the debt.

CHR. Well, and how did you apply this to yourself?

HOPE. Why, I thought thus with myself, I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments. "But how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?"

CHR. A very good application: but pray go on.

HOPE. Another thing that hath troubled me, ever since my late amendments, is, that if I look narrowly into the best of what I now do, I still see sin, new sin, mixing itself with the best of that I do: so that now I am forced to conclude that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one

(a) Isaiah lxiv. 6. Luke xvii. 10. Gal. ii. 16

duty to send me to hell, though my former life had been faultless.*

CHR. And what did you do then ?

HOPE. Do ! I could not tell what to do, till I broke my mind to Faithful ; for he and I were well acquainted : and he told me, that unless I could obtain the righteousness of a man that never had sinned, neither my own, nor all the righteousness of the world, could save me.†

CHR. And did you think he spake true ?

HOPE. Had he told me so, when I was pleased and satisfied with mine own amendment, I had called him fool for his pains ; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin ?

HOPE. I must confess the words at first sounded strangely : but, after a little more talk and company with him, I had full conviction about it.

CHR. And did you ask him what man this was, and how you must be justified by him ?(a)

* Thus you see in conversion, the Lord does not act upon us by force and compulsion, as though we were inanimate stocks or stones, or irrational animals, or mere machines. No. We have understanding. He enlightens it. Then we come to a sound mind ; we think right, and reason justly. We have wills ; what the understanding judges best, the will approves, and then the affections follow after ; and thus we choose Christ for our Saviour, and glory only in his mercy and salvation. When the heavenly light of truth makes manifest what we are, and the danger we are in, then we should flee from the wrath to come, to Christ the refuge set before us.

† Here is the touchstone, to try whether conviction and conversion are from the Spirit of truth or not. Many talk of conviction and conversion, who are yet unchanged in heart, and strong in confidence of a righteousness of their own, or of being made righteous in themselves, instead of looking solely to, and trusting wholly in, the infinite mercy and blood of Christ Jesus, and desiring to be found in him. All conviction and conversion, short of this, leaves the soul short of Christ's righteousness, of hope, and of heaven.

(a) Rom. iv. Col. i. Heb. x. 2 Pet. 1.

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by him—even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy to justify another before God? And he told me, He was the Mighty God, and did what he did, and died the death also, not for himself, but for me, to whom his doings and the worthiness of them should be imputed, if I believed on him.

CHR. And what did you do then?

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

CHR. And what said Faithful to you then?

HOPE. He bid me go to him and see. Then I said it was presumption. He said No, for I was invited to come.^(a)—Then he gave me a book of Jesus's inditing, to encourage me the more freely to come: and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth.^(b) Then I asked him what I must do when I came? And he told me, I must entreat upon my knees;^(c) with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat,^(d) where he sits, all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect—"God be merciful to me a sinner," and, make me

(a) Matt. xi. 28.

(b) Matt. xxiv. 35.

(c) Psal. xcv. 6. Jer. xxix. 12, 13. Dan. vi. 10.

(d) Exod. xxv. 22. Lev. xvi. 2. Heb. iv. 16.

to know and believe in Jesus Christ: for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away.* Lord, I have heard that thou art a merciful God, and hast ordained that thy son Jesus Christ should be the Saviour of the world; and, moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed :) Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy son Jesus Christ. Amen.”

CHR. And did you do as you were bidden?

HOPE. Yes, over, and over, and over.

CHR. And did the Father reveal the Son to you?

HOPE. Not at first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.†

CHR. What did you do then?

HOPE. What! why I could not tell what to do.

CHR. Had you not thoughts of leaving off praying?

HOPE. Yes, and a hundred times twice told.

CHR. And what was the reason you did not?

HOPE. I believed that that was true which hath been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore,

* Pray mind this. The grand object of a sensible sinner is righteousness (or holiness.) He has it not in himself. This he knows. Where is it to be found? In Christ only. This is a revealed truth; and without faith in this, every sinner must be lost. Consider, it is at the peril of your souls, that you reject the righteousness of Christ, and do not believe that God imparts it for the justification of the ungodly. O ye stout-hearted, self-righteous sinners, ye who are far from righteousness! Know this and tremble.

† There may be, and often are, very great discouragements found in every sinner's heart, when he first begins to seek the Lord. But he has Christ's faithful word of promise, "Seek and ye shall find," &c. Luke xi. 9.

thought I with myself, if I leave off I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry."^(a) So I continued, until the Father showed me his Son.*

CHR. And how was he revealed unto you?

HOPE. I did not see him with my bodily eyes, but with the eyes of my understanding,^(b) and thus it was:—one day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved."^(c)

But I replied, "Lord, I am a great, a very great sinner:" and he answered, "My grace is sufficient for thee." Then I said, "But, Lord, what is believing?" And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst,"^(d) that believing and coming was all one; and that he that came, that is, ran out in his heart and affection after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked

* The true nature of faith is, to believe and rest upon the word of truth, and wait with humble fervency of soul for the promised comfort. That faith which is the gift of God, leads the soul to wait upon and cry to God, and not to rest till it has some blessed testimony from God, of interest in the love and favour of God in Christ Jesus. But O how many professors rest short of this?

(a) Hab. ii. 3.

(b) Eph. i. 18, 19.

(c) Acts xvi. 30, 31

(d) John vi. 35.

further, "But, Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee?" And I heard him say, "And him that cometh to me, I will in no wise cast out."^(a) Then I said, "But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee?" Then he said, "Christ came into the world to save sinners:" "he is the end of the law for righteousness to every one that believes:" "he died for our sins, and rose again for our justification:" "he loved us, and washed us from our sins in his own blood:" "he is Mediator betwixt God and us:" "he ever liveth to make intercession for us:"^(b) From all which I gathered, that I must look for righteousness in his person,* and for satisfaction for my sins by his blood; that which he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

CHR. This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirit.

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condem-

* Reader, never think that you are fully convinced of the whole truth; nor believe fully on Christ according to the scriptures, unless you have seen as much need of Christ's glorious righteousness to justify, as of his precious blood to pardon you. Both are revealed in the gospel; both are the objects of faith: by both is the conscience pacified, the heart purified, the soul justified, and Jesus glorified in, the heart, lip, and life.

(a) John vi. 37.

(b) 1 Tim. i. 15. Rom. x. 4. Heb. vii. 24, 25

nation : it made me see that God the Father, though he be just, can justly justify the coming sinner : it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance ; for there never came thought into my heart, before now, that showed me so the beauty of Jesus Christ : it made me love a holy life, and long to do something for the honour and glory of the Lord Jesus ; yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

CHAPTER XIX.

THE PILGRIMS HAVE ANOTHER CONFERENCE WITH
IGNORANCE.

I SAW then in my dream, that Hopeful looked back and saw Ignorance, whom they had left behind, coming after: Look, said he to Christian, how far yonder youngster loitereth behind.

CHR. Ay, ay, I see him: he careth not for our company.

HOPE. But I trow it would not have hurt him, had he kept pace with us hitherto.

CHR. That is true; but I'll warrant you he thinketh otherwise.

HOPE. That I think he doth: but, however, let us tarry for him. So they did.

Then Christian said to him, Come away, man; why do you stay so behind?

IGNOR. I take my pleasure in walking alone; even more a great deal than in company; unless I like it better.

Then said Christian to Hopeful, (but softly,) Did not I tell you he cared not for our company; But, however, said he, come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you? how stands it between God and your soul now?

IGNOR. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.*

* Many sincere souls are often put to a stand, while they find and feel the workings of corruption in their nature; and when they hear others talk so highly of themselves, without any complainings of the plague of

CHR. What good motions ? pray tell us.

IGNOR. Why, I think of God and heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them and desire them.

CHR. So do many that are never like to come there.
 "The soul of the sluggard desires, and hath nothing."(a)

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt : for leaving of all is an hard matter ; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven ?

IGNOR. My heart tells me so.

CHR. The wise man says, "He that trusts his own heart is a fool."(b)

IGNOR. This is spoken of an evil heart ; but mine is a good one.

CHR. But how dost thou prove that ?

IGNOR. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness ; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

IGNOR. But my heart and life agree together ; and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together ?

IGNOR. My heart tells me.

their hearts. But all this is from the ignorance of their own hearts ; and pride and self-righteousness harden them against feeling its desperate wickedness. But divine teaching causes a Christian to see, know, and feel the worst of himself, that he may glory of nothing in or of himself, but that all his glorying should be of what precious Christ is to him, and what he is in Christ. See the contrary of all this exemplified in Ignorance, in whom we behold, as in a mirror, many professors who are strangers to their own hearts ; hence are deceived into vain self-confidence.

(a) Prov. xiii. 4.

(b) Prov. xxviii. 26.

CHR. "*Ask my fellow if I be a thief.*" Thy heart tells thee so ! Except the word of God beareth witness in this matter, other testimony is of no value.

IGNOR. But is it not a good heart that has good thoughts ? and is not that a good life that is according to God's commandments ?

CHR. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments ; but it is one thing indeed to *have* these, and another thing only to *think* so.

IGNOR. Pray, what count you good thoughts, and a life according to God's commandments ?

CHR. There are good thoughts of divers kinds ;—some respecting ourselves, some—God, some—Christ, and some—other things.

IGNOR. What be good thoughts respecting ourselves ?

CHR. Such as agree with the word of God.

IGNOR. When do our thoughts of ourselves agree with the word of God.

CHR. When we pass the same judgment upon ourselves which the word passes.—To explain myself: the word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, that "every imagination of the heart of a man is only evil, and that continually."^(a) And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

IGNOR. I will never believe that my heart is thus bad.*

* No ; no man naturally can. But this is a sure sign that the light from heaven hath not yet shined into the heart, and made it manifest, how superlatively wicked the heart is, and consequently, how it deceives ignorant professors with a notion of being good in themselves, and keeps them from wholly relying upon Christ's atonement for pardon, and justification unto life.

(a) Gen. vi. 5. Rom. iii.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life.—But let me go on. As the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why the word of God saith, that man's ways are crooked ways, not good, but perverse: it saith, they are naturally out of the good way, that they have not known it.^(a) Now when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even, as I have said concerning ourselves, when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him in reference to us; then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.

(a) Ps. cxxv. 5. Prov. ii. 15

IGNOR. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How? think thou must believe in Christ when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God.* How then dost thou say, I believe in Christ?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

IGNOR. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his laws. Or thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified.†

CHR. Let us give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is no where described in the word.

* Here we see how naturally the notion of man's righteousness blinds his eyes to, and keeps his heart from believing, that Christ *alone* justifies a sinner in the sight of God: and yet such talk of believing, but their faith is only fancy. They do not *believe unto righteousness*, but imagine they have now, or shall get a righteousness of their own, some how or other. Awful delusion!

† Here is the very essence of that delusion which works by a lie, and so much prevails, and keeps up an unscriptural hope in the hearts of so many professors. Do, reader, study this point well; for here seems to be a show of scriptural truth, while the rankest poison lies concealed in it. For it is utterly subversive of, and contrary to the faith and hope of the gospel.

2. Thou believest with a false faith; because thou takest justification *from* the personal righteousness of Christ, and appliest it *to* thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon fleeing for refuge unto Christ's righteousness; (which righteousness of his is not an act of grace, by which he maketh for justification, thy obedience accepted of God, but his personal obedience to the law, in doing and suffering for us what that required at our hands:) this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.*

IGNOR. What! would you have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?†

* Under these four heads, we have a most excellent detection of a presumptive and most dangerous error which now greatly prevails; as well as a scriptural view of the nature of true faith, and the object it fixes on wholly and solely for justification before God, and acceptance with God. Reader, for thy soul's sake look to thy foundation. See that you build upon nothing in self, but all upon that sure foundation which God hath laid, even his beloved Son.

† No sooner can you propose to an ignorant professor, Christ's righteousness alone for justification, but he instantly displays his ignorance of the power of the truth, and the influence of faith, by crying out, "Antinomianism! O you are for destroying holiness at the root, and for bringing in licentiousness like a flood." Thus pride works by a lie, and is support-

CHR. Ignorance is thy name; and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what justifying righteousness is, and as *ignorant* how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effect of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways and people, and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had Christ revealed to him from heaven.*

IGNOR. What! you are a man for revelations! I do believe that what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

HOPE. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

IGNOR. That is your faith, but not mine: yet mine, I

ed by self-righteousness, in opposition to God's grace, and submission to Christ's righteousness. This is a spreading heresy of the flesh, which most dreadfully prevails at this day. Be not deceived.

* This, by natural men, is deemed the very height of enthusiasm; but a spiritual man knows the blessedness, and rejoices in the comfort of this. It is a close question; what may we understand by it? Doubtless, what Paul means, when he says, "It pleased God to reveal his Son in me," Gal. i. 16; that is, he had such an internal, spiritual, experimental sight and knowledge of Christ, and of salvation by him, that his heart embraced him, his soul cleaved to him, his spirit rejoiced in him; his whole man was swallowed up with the love of him, so that he cried out in the joy of his soul, This is my beloved and my friend—my Saviour, my God, and my salvation. He is the chief of ten thousand, and altogether lovely.—We know nothing of Christ savingly, comfortably, and experimentally, till he is pleased thus to reveal himself to us. Matt. xi. 27. This spiritual revelation of Christ to the heart, is a blessing and comfort agreeable to, and consequent upon, believing on Christ, as revealed outwardly in the word. Therefore every sincere soul should wait and look, and long, and pray for it. Beware you do not despise it; if you do, you will betray your ignorance of spiritual things as Ignorance did.

doubt not, is as good as yours, though I have not in my head so many whimsies as you.

CHR. Give me leave to put in a word:—you ought not to speak so slightly of this matter: for this I boldly affirm (even as my good companion hath done,) that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right,) must be wrought by the exceeding greatness of his mighty power; (a) the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and flee to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.*

IGNOR. You go so fast, I cannot keep pace with you: do you go on before: I must stay a while behind.†

Then they said—

“Well, Ignorance, wilt thou yet foolish be
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time: stop, do not fear:
Good counsel taken well saves; therefore hear;
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.”

* That sinner is not thoroughly awakened, who does not see his need of Christ's righteousness to be imparted to him. Nor is he quickened, who has not fled to Christ as the end of the law for righteousness to every one who believes. Rom. x. 4.

† Ignorant professors cannot keep pace with spiritual pilgrims, nor can they relish the doctrines of Christ being all in all, in the matter of justification and salvation.

(a) Matt. xi. 27. 1 Cor. xii. 3. Eph. i. 18, 19.

Then Christian addressed himself thus to his fellow :

CHR. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man : It will certainly go ill with him at last.

HOPE. Alas ! There are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too ; and if there be so many in our parts, how many think you must there be in the place where he was born ?*

CHR. Indeed, the word saith, “ he hath blinded their eyes, lest they should see,” &c.

But, now we are by ourselves, what do you think of such men ? have they at no time, think you, convictions of sin, and so consequently fear that their state is dangerous ?

HOPE. Nay, do you answer the question yourself, for you are the elder man.

CHR. Then I say, sometimes, (as I think) they may ; but they, being naturally ignorant, understand not that such convictions tend to their good ; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

HOPE. I do believe, as you say, that fear tends much to men’s good, and to make them right at their beginning to go on pilgrimage.

* Ignorance had just the same natural notions of salvation which he was born with, only he had been taught to dress them up by the art of sophistry. Hence it is they so much abounded among professors in every age. O what a mercy to be delivered from them, to be spiritually enlightened and taught the truth as it is in Jesus !

CHR. Without all doubt it doth, if it be *right* : for so says the word, “The fear of the Lord is the beginning of wisdom.”(a)

HOPE. How will you describe *right* fear ?

CHR. *True* or *right* fear is discovered by three things :
 1. By its rise : it is caused by saving convictions for sin.—2. It driveth the soul to lay fast hold of Christ for salvation.—3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand or the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

HOPE. Well said ; I belive you have said the truth. Are we now almost got past the Enchanted Ground ?

CHR. Why ? art thou weary of this discourse ?

HOPE. No verily, but that I would know where we are.

CHR. We have not now above two miles further to go thereon.—But let us return to our matter.—Now the ignorant know not that such convictions, that tend to put them in fear, are for their good, and therefore they seek to stifle them.

HOPE. How do they seek to stifle them ?

CHR. 1. They think that those fears are wrought by the devil (though indeed they are wrought by God ;) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith ; when, alas for them, poor men that they are, they have none at all !—and therefore they harden their hearts against them. 3. They presume they *ought not* to fear, and therefore in despite

(a) Job xxviii. 28. Psal. cxi. 10. Prov. i. 7. ix. 10.

of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness,* and therefore they resist them with all their might.

HOPE. I know something of this myself: before I knew myself it was so with me.†

CHR. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.

HOPE. With all my heart: but you shall still begin.

CHR. Well, then, did you know, about ten years ago, one Temporary in your parts, who was a forward man in religion then?

HOPE. Know him! yes; he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turnback.

CHR. Right! he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

HOPE. I am of your mind, (for my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries Lord, Lord.

* *Pitiful old self-holiness.* Mind this phrase. Far was it from the heart of good Mr. Bunyan to decry real holiness. I suppose he was never charged with it; if he was, it must be by such who strive to exalt their own holiness more than Christ's righteousness; if so, it is pitiful indeed. It is nothing but *self-holiness*, or the holiness of the *old man* of sin; for true holiness springs from the belief of, and love to the truth. All besides this only tends to self-confidence and self-applause.

† It is profitable to call to mind one's own ignorance, and natural depravity when in our unrenewed estate, to excite humility of heart, and thankfulness to God, who made us to differ, and to excite pity towards those who are walking in nature's pride, self-righteousness, and self-confidence.

CHR. He told me once that he was resolved to go on pilgrimage, as we go now ; but all of a sudden he grew acquainted with one Saveself,* and then he became a stranger to me.

HOPE. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and some others.

CHR. It may be very profitable ; but do you begin.

HOPE. Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed : therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth : wherefore they naturally return to their old course again : even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and casts up all : not that he doeth this of free mind (if we must say a dog hath a mind,) but because it troubleth his stomach ; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all ; and so is it true which is written, " The dog is turned to his own vomit again." (a) Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell, and fear of damnation, chills and cools, so their de-

* *Saveself*. This generation greatly abounds among us. Those who are under this spirit, are strangers to themselves, to the truths of God's law, and the promises of his gospel, and so consequently are strangers to those who know themselves to be totally lost ; are dead to every hope of saving themselves, and look only to, and glory only in salvation by Jesus. " Two cannot walk together except they be agreed." Amos iii. 3.

(a) 2 Peter ii. 22.

sires for heaven and salvation cool also. So then it comes to pass, that, when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.*

2 Another reason is, they have slavish fears that do overmaster them:—I speak now of the fears that they have of men: “for the fear of man bringeth a snare. (a) So, then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way: they are proud and haughty, and religion in their eye is low and contemptible: therefore, when they have lost their sense of hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them flee whither the righteous flee and are safe; but because they do as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts

* A true description of the state of too many professors. Here see the reason why so many saints, as they are called, fall away.

(a) Prov. xxix. 25.

gladly, and choose such ways as will harden them more and more.

CHR. You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily: but the bottom of all is, the fear of the halter; not that he hath any detestation of the offences; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

HOPE. Now I have showed you the reasons of their going back, do you show me the manner thereof.

CHR. So I will willingly.—They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come:—then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, &c.—then they shun the company of lively and warm Christians;—after that they grow cold to public duty: as hearing, reading, godly conference, and the like;—then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have spied in them) behind their backs—then they begin to adhere to, and associate themselves with carnal, loose, and wanton men:—then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.—After this, they begin to play with little sins openly:—and then, being hardened, they show themselves as they are. Thus being launched

again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.*

* See how gradually, step by step, apostates go back. It begins in the unbelief of the heart, and ends in open sins in the life. Why is the love of this world so forbidden? why is covetousness called idolatry? Because, whatever draws away the heart from God, and prevents enjoying close fellowship with him, naturally tends to apostacy from him. Look well to your hearts and affections. Daily learn to obey that command, "Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23. If you neglect to watch, you will be sure to smart: under the sense of sin on earth, or its curse in hell. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." Eph. v. 15.

CHAPTER XX.

THE PILGRIMS TRAVEL THE PLEASANT COUNTRY OF BEULAH. SAFELY PASS THE RIVER OF DEATH, AND ARE ADMITTED INTO THE GLORIOUS CITY OF GOD.

NOW I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, (a) whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day : wherefore this was beyond the valley of the Shadow of Death, and also out of the reach of Giant Despair ; neither could they from this place so much as see Doubting Castle.* Here they were within sight of the city they were going to : also here met them some of the inhabitants thereof : for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed : yea, here, “ as the bridegroom rejoiceth over the bride, so did their God rejoice over them.” Here they had no want of corn and wine ; for in this place they met

* O what a blessed state ! what a glorious frame of the soul is this ! Job speaks of it as the candle of the Lord shining upon his head, ch. xxix. 3. The church, in a rapture cries out, “ Sing O heavens, and be joyful ! O earth ; break forth into singing, O mountains, for the Lord hath comforted his people.” Isa. xxix. 13. Paul calls this “ the fulness of the blessing of the gospel of peace.” Rom xv. 29. O rest not short of enjoying the full blaze of gospel peace, and spiritual joy.

(a) Sol. Song, ii. 10—12 Isa. lxii. 4—12.

with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices saying, "Say ye to the daughter of Zion, Behold, thy Salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them "The holy people, the Redeemed of the Lord, Sought out,"—&c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick, Hopeful also had a fit or two of the same disease: wherefore here they lay by it a while, crying out because of their pangs, "If you see my Beloved, tell him that I am sick of love."*

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, "Whose goodly vineyards and gardens are these?" He answered, "They are the King's, and are planted here for his own delight, and also for the solace of pilgrims." So the gardener had them into the vineyards, and bid them refresh themselves with the dainties: (a) he also showed them there the King's

* See what it is to long for the full fruition of Jesus in glory. Some have been so overpowered hereby, that their earthen vessels were ready to burst: their frail bodies have been so overcome, that they have cried, Lord, hold thine hand, I faint, I sink, I die, with a full sense of thy precious, precious love. Covet earnestly this best gift, Love. Lord, shed it more abundantly abroad in these cold hearts of ours!

(a) Deut. xxiii. 24.

walks and arbours, where he delighted to be : and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey ; and, being in a muse thereabout, the gardener said even to me, “ Wherefore muses^a thou at the matter ? It is the nature of the grapes of these vineyards, to go down so sweetly as to cause the lips of them that are asleep to speak.”

So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city (for the city was pure gold) (a) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that as they went on there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came ? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way ? and they told them. Then said the men that met them, “ You have but two difficulties more to meet with, and then you are in the city.”*

Christian then and his companion asked the men to go along with them : so they told them they would : But, said they, you must obtain it by your own faith. So I saw in my dream, that they went on together till they came in sight of the gate.

* What are these two difficulties ? are they not death without, and unbelief within ? It is through the latter, that the former is at all distressing to us. O for a strong world-conquering, sin subduing, death overcoming faith, in life and death ! Jesus, Master, speak the word, unbelief shall flee, our faith shall not fail, and our hope shall be steady.

(a) Rev. xxi. 18. 2 Cor. iii. 18.

Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over: the river was very deep. At the sight therefore of this river, the pilgrims were much stunned; but the men that went with them, said, "You must go through, or you cannot come at the gate."*

The pilgrims then began to inquire, if there was no other way to the gate? to which they answered, "Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound." The pilgrims then (especially Christian) began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men "if the waters were all of a depth?" they said, No; yet they could not help them in that case; "For," said they, "you shall find it deeper or shallower, as you believe in the King of the place."†

They then addressed themselves to the water, and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, "I sink in deep waters; billows go over my head, all his waves go over me. Selah."

* Well; now the pilgrims must meet with, and encounter their last enemy, death. When he stares them in the face, their fears arise. Through the river they must go. What have they to look at? what they are in themselves, or what they have done and been? No; only the same Jesus who conquered death for us, and can and will overcome the fear of death in us.

† Faith builds a bridge across the gulf of death,
 Death's terror is the mountain faith removes.
 'Tis faith disarms destruction; and absolves
 From every clamorous charge the guiltless tomb.

For, faith views, trusts in, and relies upon the word of Christ, for salvation in the victory of Christ over sin, death, and hell. Therefore, in every thing we shall always prove the truth of our Lord's words, "According to your faith be it unto you." Matt. ix. 29. O what support in death, to have Jesus our triumphant conqueror to look unto, who has disarmed death of his sting, and swallowed up death in his victory!

Then said the other, "Be of good cheer, my brother, I feel the bottom, and it is good." Then said Christian, "Ah! my friend, the sorrow of death hath compassed me about, I shall not see the land that flows with milk and honey." And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also, he in a great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments, that he had met with in the way of his pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.* —Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, would rise up again half dead. Hopeful did also endeavour to comfort him saying, "Brother, I see the gate, and men standing by to receive us;" but Christian would answer, "It is you, it is you they wait for; you have been Hopeful ever since I knew you." "And so have you," said he to Christian. "Ah, brother," said he, "surely if I

* What! after all the past, blessed experience, that Christian had enjoyed of his Lord's peace, love, joy, and presence with him, his holy transports and heavenly consolations, is all come to this at last? You know "the last enemy that shall be destroyed is death." 1 Cor. xv 26. Satan is sometimes suffered to be very busy with God's people in their last moments, but he too, like death, is a conquered enemy by our Jesus; therefore amidst all his attacks, they are safe. For he is faithful to them, and almighty to save them.

was right he would now rise to help me; but for my sins he hath brought me into the snare, and hath left me." Then said Hopeful, "My brother, you have quite forgot the text, where it is said of the wicked, 'There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men.' These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind, that which heretofore you have received of his goodness, and live upon him in your distresses."

Then I saw in my dream that Christian was in a muse a while. To whom Hopeful added these words, "Be of good cheer, Jesus Christ maketh thee whole."* And with that Christian brake out with a loud voice, "Oh, I see him again! and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.'" (a)—Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow; but thus they got over:—Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went along towards the gate.—Now you must note, that the city stood

* Jesus Christ, he is indeed the Alpha and Omega, the first and the last, the beginning of our hope, and the end of our confidence. We begin and end the Christian pilgrimage with him; and all our temptations and trials speak loudly, and fully confirm to us that truth of our Lord, "Without me ye can do nothing." John xv. 5.

(a) Isa. xliv. 2.

upon a mighty hill, but the pilgrims went up the hill with ease, because they had these two men to lead them up by the arms; also they had left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.*

The talk that they had with the shining ones, was about the glory of the place; who told them, that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect."(*a*) You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity.(*b*) There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death; "for the former things are passed away.(*c*) You are now going to Abraham, to Isaac, and to Jacob, and to the prophets, men that God hath taken

* Ah, children, none can conceive or describe what it is to live in a state free from the body of sin and death. Some in such happy, highly-favoured moments, have had a glimpse, a foretaste of this, and could realize it by faith. O for more and more of this, till we possess and enjoy it in all its fulness. If Jesus be so sweet by faith below, who can tell what he is in full fruition above? This we must die to know.

(*a*) Heb. xii. 22—24. (*b*) Rev. ii. 7. iii. 4. xxii. 5. (*c*) Isa. lxxv. 16.

away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way.(a) In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for "there you shall see him as he is. (b) There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive, even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him: and, when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him.(c)

(a) Gal. vi. 7, 8.

(b) 1 John iii. 2.

(c) 1 Thess. iv. 13—17. Jude 14, 15. Dan. vii 9, 10. 1 Cor. vi. 2, 3.

Now, while they was thus drawing towards the gate, behold, a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, "These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy." Then the heavenly host gave a great shout saying "Blessed are they that are called to the marriage-supper of the Lamb." (a) There came out also at this time to meet them, several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow, with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper region,) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious

(a) Rev. xix. 9.

notes. Here also they had the city itself in view ; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever. Oh ! by what tongue or pen can their glorious joy be expressed !*—Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold, “ Blessed are they that do his commandments, that they may have right† to the tree of life, and may enter in through the gates into the city.(a)

Then I saw in my dream, that the shining men bid them call at the gate : the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elias, &c. to whom it was said, “ These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place ;” and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning : those therefore were carried in unto King, who, when he had read them, said, “ Where are the men ?” To whom it was answered, “ They are standing without the gate.” The King then

* Though Mr. Bunyan has been very happy in this spirited description, (observes the Rev. Mr. Mason,) yet were he alive, I am sure he would not be offended, though I were to say, it is short and faint, infinitely so of the reality ; and were he permitted to come in person, and give another description, he could only say, what the prophet and apostle tell us, “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love him.” Isa. lxiv. 4. 1 Cor. ii. 9. O for the increase of faith, to behold more clear the heavenly vision ; and for love to Jesus, the God of our salvation, that we may have more of heaven in our souls, even while we are pilgrims here on the earth. For none but those who love him on earth, can enjoy him in heaven.

† *Right* here signifies, power or privilege, as in John i. 12. “ To as many as receive Christ, to them gave he power, right, or privilege, to become the sons of God, even to them who believe in his name.”

commanded to open the gate, "that the righteous nation," said he, "that keepeth truth may enter in."*(a)

Now I saw in my dream, that these two men went in at the gate, and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold.—There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour.—Then I heard in my dream, that all the bells in the city rang again for joy, and that it was said unto them, "Enter ye into the joy of your Lord." I also heard the men themselves, that they sang with a loud voice, saying, "Blessing, and honour, and glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever."(b)

Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the city shone like the sun; the streets also were paved with gold; and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy is the Lord." And after that they shut up the gates: which when I had seen, I wished myself among them.

* The righteous nation, who are they? O say the self-righteous pharisees of the day; they are those, who by their good works and righteous actions have made themselves to differ from others and are thus become righteous before God. To whom shall the Lord command the gate of glory to be opened but to these good righteous people! But Peter tells us, "The righteous nation is a chosen generation," from among the world, are of a different generation to them. They see no righteousness in themselves, and therefore are little, low, and mean in their own eyes; being begotten by the word of truth, and born again of the Spirit, they receive and love the truth as it is in Jesus. By this truth they regulate their life and walk: and this truth they hold fast in life, and keep unto death: and thus living and dying in the belief of the truth, they can say with Paul, "I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me, and to all who love his appearing."

(a) Isa. xxvii. 2

(b) Rev. v. 13. 14

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side : but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one Vain-hope,* a ferry man, that with his boat helped him over : so he, as the other I saw, did ascend the hill, to come up to the gate ; only he came alone ; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him : but he was asked by the man that looked over the top of the gate, " Whence come you ? and what would you have ? " He answered, " I have eat and drank, in the presence of the King, and he has taught in our streets." Then they asked him for his certificate, that they might go in and show it to the King :—So he fumbled in his bosom for one, and found none. Then said they, You have none : but the man answered never a word.† So they told the

* Vain-hope ever dwells in the bosom of fools, and is ever ready to assist Ignorance. He wanted him at the last, and he found him. He had been his companion through life, and will not forsake him in the hour of death. You see Ignorance had no bands in his death ; no fears, doubts, and sorrows, no terror from the enemy, but all appeared serene and happy. Vain-hope was his ferry-man, and he, as the good folks say, died like a lamb ; ah, but did such lambs see what was to follow, when Vain-hope had wafted them over the river, they would roar like lions.

† Hence see, that ignorant, vain confident professors, may keep up a profession, even unto the end ; yea, and maintain a self-righteous hope to the very last, without any internal operation of the Spirit upon their hearts, quickening them to a life of faith on the Son of God. Such when they are called upon for their their certificate, find themselves destitute of one. They set out in nature, and have nothing more about them than what their natural notions furnish them with. Spiritual revelations of Christ to the heart, through faith in the word, they despised : and therefore, when searched to the bottom, behold they are speechless. They could talk of their moral powers faithfulness in life, but they have not one word to say of precious Christ, and his full salvation ; what he hath wrought in them, whereby he becomes altogether lovely in their eyes ; and his truths, promises and commands, the choice, the delight, and the glory of their hearts. O without this, the profession of being a pilgrim will end in awful delusion !

King, but he would not come down to see him, but commanded the two shining ones, that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.* So I awoke, and beheld it was a dream.

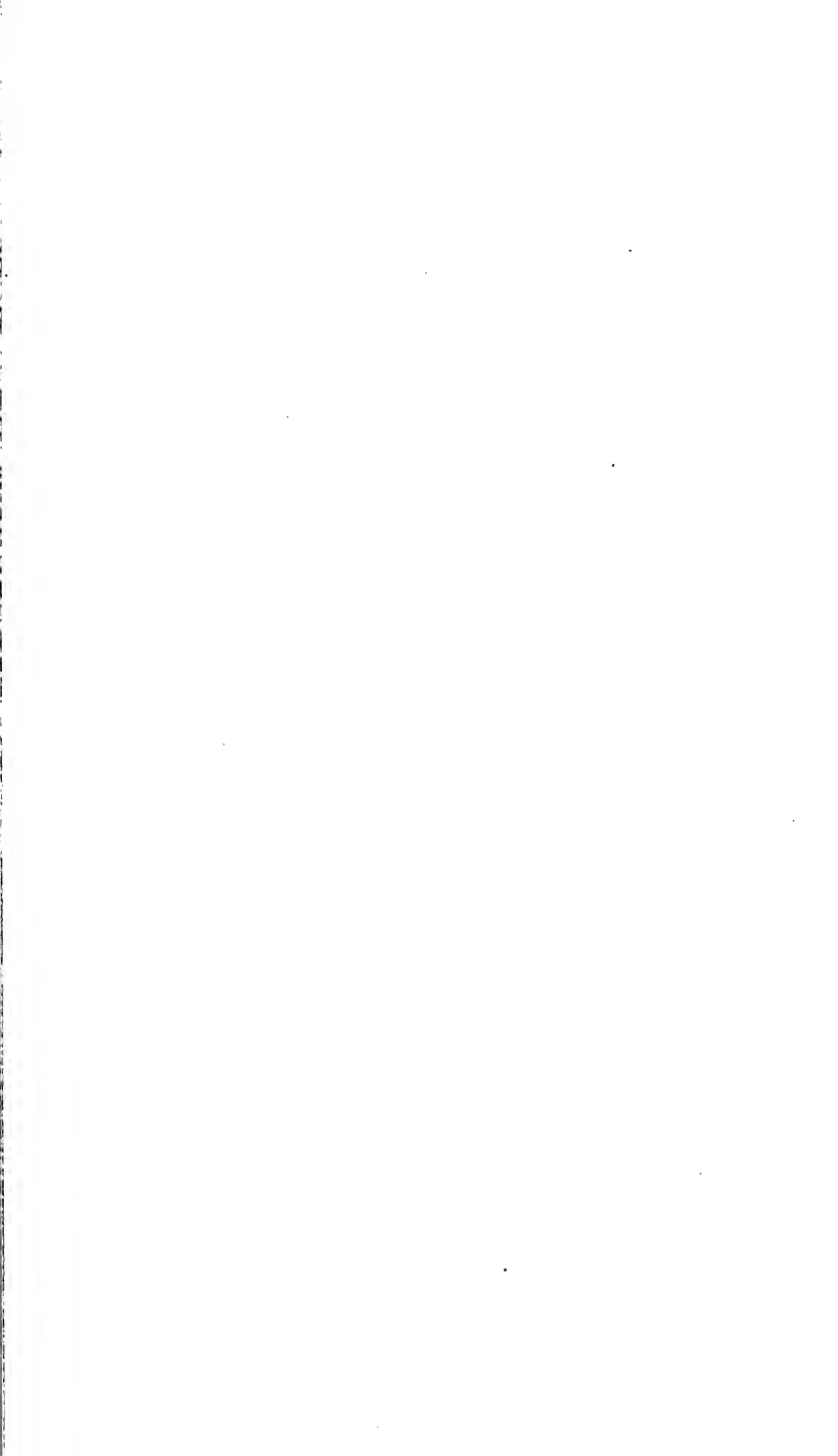
* This is a most awful conclusion. Consider it deeply. Weigh it attentively, so as to get good satisfaction from the word, to these important questions. Am I in Christ *the way*, the only way to the kingdom, or not? Do I see that all other ways, whether of sin or self righteousness, lead to hell? Does Christ dwell in my heart by faith? Am I a new creature in *him*? Do I renounce my own righteousness, as well as abhor my sins? Do I look to Christ alone for mercy, and depend only on him for holiness? Is he the only hope of my soul, and the only confidence of my heart? And do I desire to be *found in him*, knowing by the word, and feeling by the teaching of his Spirit, that I am totally lost in myself? Thus is Christ formed in me, the only hope of glory? Do I study to please him, as well as hope to enjoy him? Is fellowship with God the Father, and his Son Jesus Christ, so prized by me, as to seek it and to esteem it above all things? If so, though I may find all things in nature, in the world, and from Satan continually opposing this, yet I am in Christ *the way*, and he is in me *the truth and the life*. I am one with him, and he is one with me.

THE CONCLUSION.

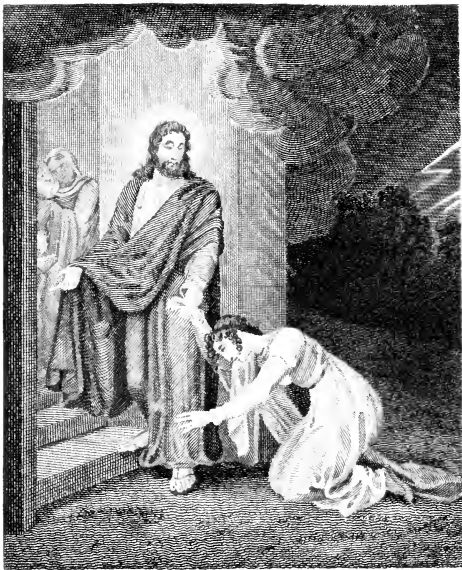


NOW Reader, I have told my dream to thee,
See if thou canst interpret it to me,
Or to thyself, or neighbour ; but take heed
Of misinterpreting ; for that, instead
Of doing good, will but thyself abuse ;
By misinterpreting evil ensues.
Take heed also that thou be not extreme,
In playing with the outside of my dream :
Nor let my figure or similitude
Put thee into a laughter, or a feud :
Leave this for boys and fools ; but as for thee,
Do thou the substance of my matter see.
Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail ;
There, if thou seekest them, such things thou'lt find
As will be helpful to an honest mind.
What of my dross, thou findest here, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore ?
None throw away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

END OF THE FIRST PART.



FRONTISPIECE.



J. Westall. R.A. Del.

Wm. B. Smith. Sc.

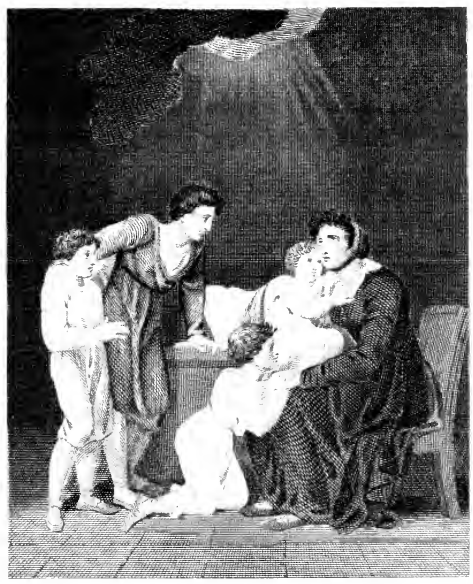
THE PILGRIMS PROGRESS.

Then he took her by the hand and led her gently on.

J. H. C.
PILGRIMS PROGRESS
JOHN BUNYAN.
In Two Parts

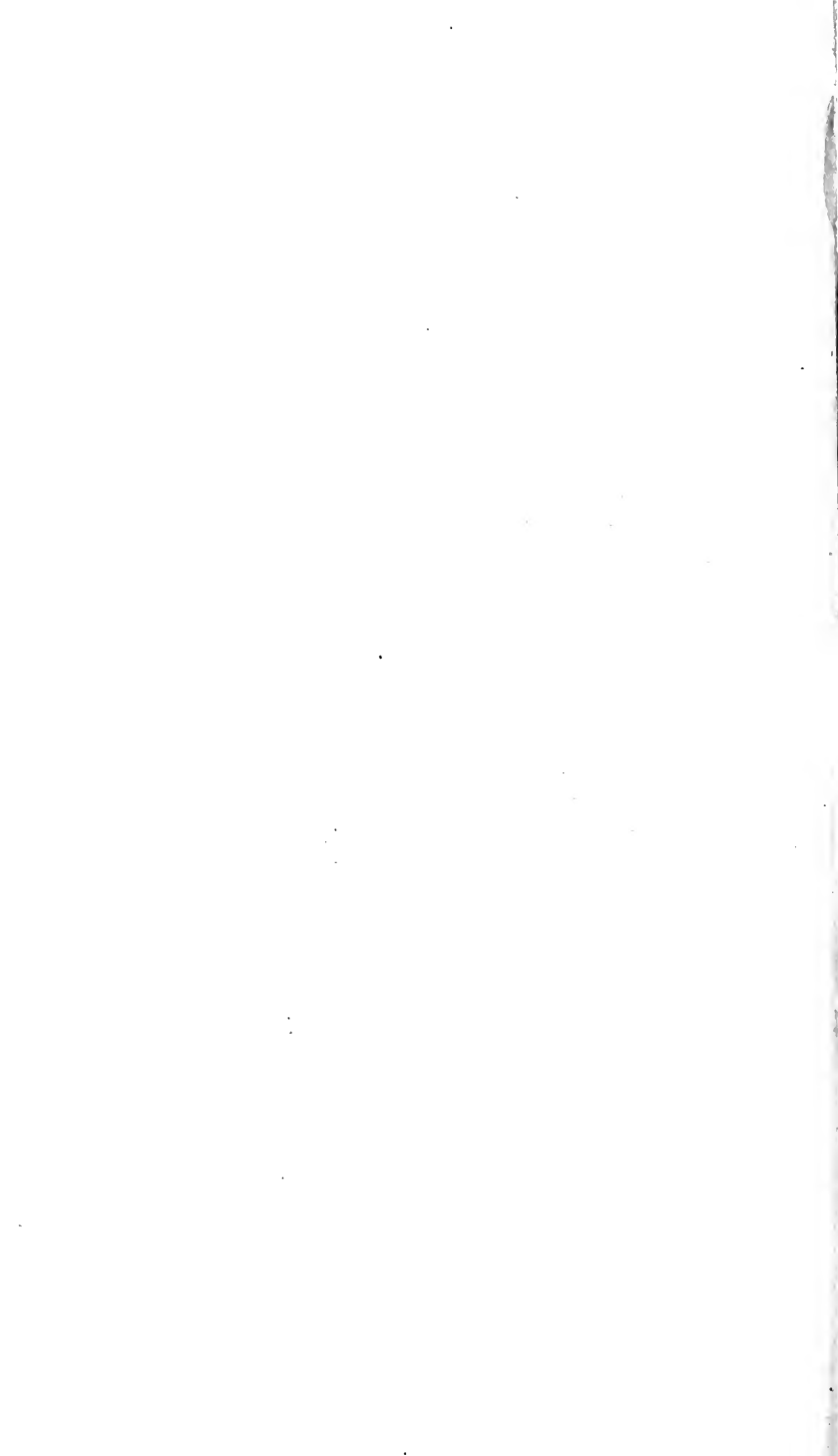
WITH THE LIFE OF THE AUTHOR

FROM THE DESIGNS OF
RICHD WESS'FALL, R. A.



THE PILGRIMS PROGRESS

Illustrated by
Richard Westall, R.A.



THE
PILGRIM'S PROGRESS

FROM THIS WORLD
TO THAT WHICH IS TO COME.

DELIVERED
UNDER THE SIMILITUDE OF A DREAM.
PART THE SECOND.

WHEREIN IS SET FORTH THE MANNER OF THE
SETTING OUT OF
CHRISTIAN'S WIFE AND CHILDREN;
THEIR DANGEROUS JOURNEY, AND SAFE ARRIVAL
AT THE DESIRED COUNTRY.

BY JOHN BUNYAN.

A NEW EDITION, DIVIDED INTO CHAPTERS.
TO WHICH ARE ADDED
EXPLANATORY AND PRACTICAL NOTES,
BY W. MASON, ESQ. AND OTHERS.

ALSO,
A KEY TO THE ALLEGORY,
WITH A CRITIQUE ON ITS BEAUTIES.

EMBELLISHED WITH ELEGANT ENGRAVINGS, DESIGNED
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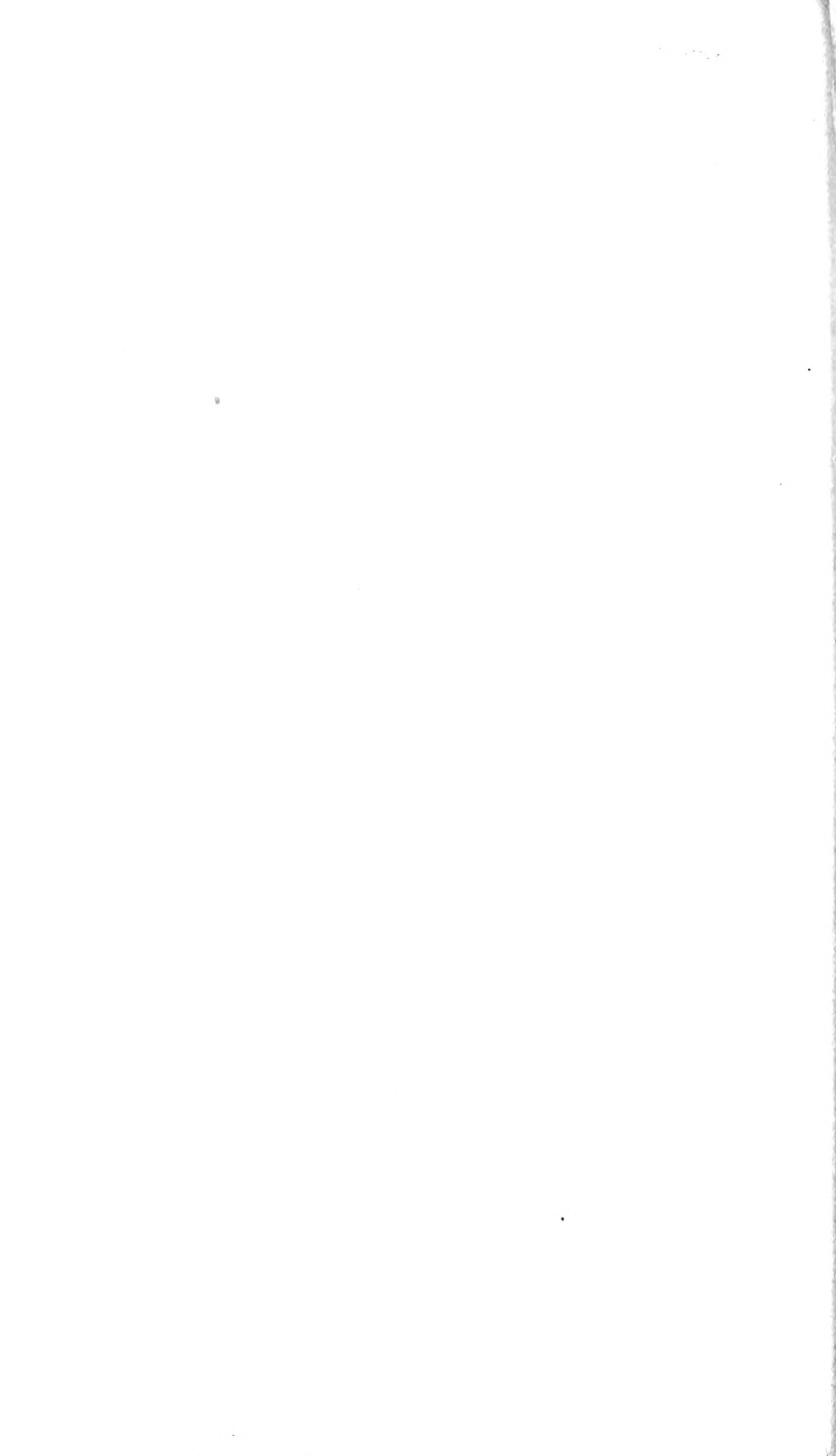


NEW-YORK:
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1822.



THE
AUTHOR'S PREFACE

TO THE
SECOND PART.



GO now, my little book, to every place,
Where my First Pilgrim has but shown his face ;
Call at their door ; If any say, Who's there ?
Then answer thou, Christiana is here.
If they bid thee come in, then enter thou,
With all thy boys : and then thou knowest how ;
Tell who they are, also from whence they came ;
Perhaps they know them by their looks or name :
But if they should not, ask them yet again,
If formerly they did not entertain
One Christian, a Pilgrim ? If they say
They did, and were delighted in his way,
Then let them know, that those related were
Unto him ; yea, his wife and children are.

Tell them, that they have left their house and home,
Are turned Pilgrims ; seek a world to come :
That they have met with hardships in the way ;
That they do meet with troubles night and day :
That they have trode on serpents, fought with devils ;
Have also overcome as many evils.

Yea, tell them also of the next who have,
Of love to pilgrimage, been stout and brave
Defenders of that way ; and how they still
Refuse this world, to do their Father's will.

Go, tell them also of those dainty things,
That pilgrimage unto the Pilgrims brings :

Let them acquainted be too, how they are
 Beloved of the King, under his care ;
 What goodly mansions he for them provides,
 Though they meet with rough winds and swelling tides ;
 How brave a calm they will enjoy at last,
 Who to the Lord, and to his ways hold fast.

Perhaps with heart and hand they will embrace
 Thee, as they did my firstling, and will grace
 Thee and thy fellows with good cheer and fare,
 As show well they of Pilgrims lovers are.

OBJECTION I.

But how, if they will not believe of me
 That I am truly thine ; 'cause some there be
 That counterfeit the Pilgrim and his name,
 Seek, by disguise, to seem the very same ;
 And, by that means, have brought themselves into
 The hands and houses of I know not who ?

ANSWER.

'Tis true, some have, of late, to counterfeit
 My Pilgrim, to their own my title set ;
 Yea, others half my name, and title too,
 Have stitched to their books, to make them do ;
 But yet they, by their features, do declare
 Themselves not mine to be, whose e'er they are.

If such thou meet'st with, then thine only way,
 Before them all, is to say out thy say,
 In thine own native language, which no man
 Now useth, or with ease dissemble can.
 If, after all, they still of you shall doubt,
 Thinking that you like gypsies go about,
 In naughty ways, the country to defile ;
 Or that you seek good people to beguile

With things unwarrantable,—send for me,
 And I will testify you Pilgrims be ;
 Yea, I will testify that only you
 My Pilgrims are, and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him,
 Of those that with him damned life and limb :
 What shall I do, when I at such a door
 For Pilgrims ask, and they shall rage no more ?

ANSWER.

Fright not thyself, my book ; for such bugbears
 Are nothing else but ground for groundless fears,
 My Pilgrim's book has travell'd sea and land,
 Yet could I never come to understand
 That it was slighted, or turn'd out of door,
 By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other.
 My Pilgrim is esteem'd a friend, a brother.
 In Holland too, 'tis said, as I am told,
 My pilgrim is, with some, worth more than gold.
 Highlanders and wild Irish can agree
 My pilgrim should familiar with them be.
 'Tis in New-England under such advance,
 Receives there so much loving countenance,
 As to be trium'd, new cloth'd and deck'd with gems,
 That it may show its features and its limbs.
 Yet more ; so public doth my Pilgrim walk,
 That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
 My Pilgrim knows no ground of shame or fear :
 City and country both will entertain,
 With welcome, Pilgrim ; yea, they can't refrain

From smiling, if my Pilgrim be but by,
Or shows his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much : yea, value it above
Things of a greater bulk ; yea, with delight
Say, my lark's leg is better than a kite.

Young ladies, and young gentlemen too,
Do no small kindness to my Pilgrim show :
Their cabinets, their bosoms, and their hearts,
My pilgrim has, 'cause he to them imparts
His pretty riddles, in such wholesome strains,
As yields them profit double to their pains
Of reading ; yea, I think I may be bold
To say, some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will ; will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.

Yea, some that did not love him at the first,
But call'd him fool and noddy, say they must,
Now they have seen and heard him, him commend ;
And to those whom they love, they do him send.

Wherefore, my Second Part, thou need'st not be
Afraid to show thy head : none can hurt thee,
That wish but well to him that went before :
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for stagg'ring, and for stable.

OBJECTION III.

But some there be that say, he laughs too loud ;
 And some do say, his head is in a cloud,
 Some say, his words and stories are so dark,
 They know not how by them to find his mark.

ANSWER.

One may (I think) say, both his laughs and cries
 May well be guess'd at by his wat'ry eyes.
 Some things are of that nature as to make
 One's fancy chuckle, while his heart doth ache ;
 When Jacob saw his Rachael with the sheep,
 He did at the same time both kiss and weep.

Whereas some say, A cloud is in his head,
 That doth but show his wisdom's covered
 With his own mantle ; and to stir the mind
 To search well after what it fain would find.
 Things that seem to be hid in words obscure,
 Do but the godly mind the more allure,
 To study what those sayings should contain,
 That speak to us in such a cloudy strain.

I also know, a dark similitude
 Will on the curious fancy more intrude,
 And will stick faster in the heart and head,
 Than things from similies not borrowed.

Wherefore, my Book, let no discouragement
 Hinder thy travels : behold ! thou art sent
 To friends, not foes ; to friends that will give place
 To thee, thy Pilgrims, and thy words embrace.

Besides, what my first Pilgrim left conceal'd,
 Thou, my brave second Pilgrim hast reveal'd :
 What Christian left lock'd up, and went his way,
 Sweet Christiana opens with her key.

OBJECTION IV.

But some love not the method of your first :
 Romance they count it, throw't away as dust.
 If I should meet with such, what should I say ?
 Must I slight them as they slight me, or nay ?

ANSWER.

My Christiana, if with such thou meet,
 By all means, in all loving wise, them greet ;
 Render them not reviling for revile ;
 But if they frown, I pr'ythee on them smile :
 Perhaps 'tis nature, or some ill report,
 Has made them thus despise, or thus retort.

Some love no fish, some love no cheese ; and some
 Love not their friends, nor their own house or home ;
 Some start at pig, slight chicken, love not fowl,
 More than they love a cuckoo or an owl.
 Leave such, my Christiana, to their choice,
 And seek those who to find they will rejoice :
 By no means strive, but in most humble wise,
 Present thee to them in thy Pilgrim's guise.

Go then, my little Book, and show to all
 That entertain, and bid thee welcome shall,
 What thou shalt keep close shut up from the rest :
 And wish that thou shalt show them may be bless'd
 To them for good, and make them choose to be
 Pilgrims by better far than thee and me.
 Go then, I say, tell all men who thou art ;
 Say, I am Christiana, and my part
 Is now, with my four sons, to tell you what
 It is for men to take a Pilgrim's lot.
 Go, also, tell them who and what they be
 That now do go on pilgrimage with thee :

Say, Here's my neighbour Mercy ; she is one
 That has long time with me a pilgrim gone ;
 Come, see her in her virgin face, and learn
 'Twixt idle ones and Pilgrims to discern.
 Yea, let young damsels learn of her to prize
 The world which is to come, in any wise.
 When little tripping maidens follow God,
 And leave old doating sinners to his rod,
 'Tis like those days, wherein the young ones cry'd
 Hosanna! when the old ones did deride.

Next, tell them of old Honest, whom you found,
 With his white hairs, treading the Pilgrim's ground ;
 Yea, tell them how plain-hearted this man was ;
 How after his good Lord he bare the cross.
 Perhaps with some grey head this may prevail
 With Christ to fall in love, and sin bewail.

Tell them also, how Mr. Fearing went
 On pilgrimage ; and how the time he spent
 In solitariness, with fears and cries ;
 And how, at last, he won the joyful prize.
 He was a good man, though much down in spirit ;
 He is a good man, and doth life inherit.

Tell them of Mr. Feeble-mind also,
 Who not before, but still behind would go :
 Show them also, how he'd like t' have been slain,
 And how one Great-heart did his life regain.
 This man was true of heart, though weak in grace ;
 One might true godliness read in his face.

Then tell them of Mr. Ready-to-halt,
 A man with crutches, but much without fault :
 Tell them how Mr. Feeble-mind and he
 Did love, and in opinion much agree ;
 And let all know, though weakness was their chance,
 Yet sometimes one would sing, the other dance.

Forget not Mr. Valiant-for-the-truth,
 That man of courage, though a very youth.
 Tell every one his spirit was so stout,
 No one could ever make him face about ;
 And how Great-heart and he could not forbear,
 But put down Doubting Castle ; slew Despair !

Overlook not Mr. Despondency,
 Nor Much-afraid, his daughter, though they lie
 Under such mantles, as may make them look
 (With some) as if their God had them forsook.
 They softly went, but sure ; and, at the end,
 Found that the Lord of Pilgrims was their friend.

When thou hast told the world of all these things,
 Then turn about, my Book, and touch these strings ;
 Which if but touched, will such music make,
 They'll make a cripple dance, a giant quake.

Those riddles that lie couch'd within thy breast,
 Freely propound, expound, and for the rest
 Of my mysterious lines, let them remain
 For those whose nimble fancies shall them gain.

Now may this little Book a blessing be
 To those who love this little Book and me ;
 And may its buyer have no cause to say,
 His money is but lost or thrown away.
 Yea, may this Second Pilgrim yield that fruit
 As may with each good Pilgrim's fancy suit,
 And may it some persuade that go astray,
 To turn their feet and heart to the right way,

Is the hearty prayer of the Author,

JOHN BUNYAN.

THE
PILGRIM'S PROGRESS.

PART II.

CHAPTER I.

CHRISTIANA WITH HER FOUR SONS, AND A NEIGHBOUR, SET
OUT ON PILGRIMAGE.

COURTEOUS COMPANIONS,

SOME time since, to tell you a dream that I had of Christian the pilgrim,* and of his dangerous journey towards the celestial country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage: insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction, which he feared would come by staying with them in the city of Destruction: wherefore, as I then showed you, he left them, and departed.

* Though the second part of the Pilgrim's Progress will not strike the reader with the novelty of the first, because the same scenes are repeated; yet they are presented with such agreeable variations, as make it an equal source of profit and delight. The author explains, in this part, what was left more dark in the first, as he tells us in his Preface. On this account the Explanatory Notes will be brief on those parts already noticed, while the newer matter will be more largely improved. The second part is peculiarly adapted to direct and encourage female Christians, and young persons; and it is hoped, will be particularly attended to by such. It is perhaps needless to remark, that no reasonable doubt can be entertained as to the authenticity of this work: Mr. Bunyan cannot be imitated; and the sweet simplicity that characterizes the first part, is equally obvious in the second.

Now it has so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my lodging in a wood, about a mile off the place, as I slept I dreamed again.

And, as I was in my dream, behold an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels: for thus I began with the old man:

Sir, said I, What town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity, (for that was his name,) It is the city of Destruction, a populous place, but possessed with a very ill-condition and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town; and therefore I know that this report you give of it is true.

SAG. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: pray did you never hear what happened to a man some time ago in this town (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

SAG. Hear of him! Ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights,

and fears, that he met with and had on his journey. Besides I must tell you, all our country rings of him; there are but few houses, that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that this hazardous journey has got many well-wishers to his ways; for, though when he was here, he was *fool* in every man's mouth, yet now he is gone he is highly commended of all. For it is said he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.*

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But pray, what talk have the people about him.

SAG. Talk! the people talk strangely about him; some say, that he now walks in white; (a) that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head: others say, that the shining ones that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. (b) Besides, it is confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth, and drinketh, and walketh, and talketh with him, and re-

This is quite natural and very common. The men of this world will canonize those for saints, when dead, whom they stigmatized with the vilest names when living. O let us leave our characters to Him, who died for our sins, and to whom we can commit our souls.

(a) Rev. iii. 4. vi. 11.

(b) Zech. iii. 7.

ceiveth the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim.(a)

*For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done to himself: and no marvel, for it was for the love that he had to his Prince, that he ventured as he did.†(b)

I dare say, quoth I, I am glad of it; I am glad for the poor man's sake, for that now he has rest from his labour,(c) and for that now he reaps the benefits of his tears with joy;(d) and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children? Poor hearts! I wonder in my mind what they do.

SAG. Who? Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet

* Christian's King will take Christian's part. O pilgrim write this upon the table of thine heart, and read it every step of thy journey.

† Mark this well. No matter what profession we make, if the love of Christ be not its foundation. All is nothing without this love. It is this love in the heart, that, like oil in the lamp, keeps the profession of Christ burning bright.

second thoughts have wrought wonderfully with them: so they have packed up, and are also gone after him.*

Better and better, quoth I: but, what! wife and children and all?

SAG. It is true: I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, may a man report it for a truth?

SAG. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana (for that was her name from the day that she with her children betook themselves to a pilgrim's life,) after her husband was gone *over the river*, (a) and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband, did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungod-

* Though moral persuasions, and all the affectionate arguments from a tender husband, or an affectionate parent, may appear to prove ineffectual for the present; yet let us not neglect our duty, but be earnest in it, and leave the event to sovereign grace.

(a) Part I. p. 262.

ly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoaning of her husband, and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons to go with him; yea, there was not any thing that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; especially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.*(a)

Then said she to her children, "Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life." With that the boys fell into tears, and cried to go after their father. "Oh!" said Christiana, "that it had been but our lots to go with him; then it had fared well with us, beyond what it is like to do now. For, though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was over-run with melancholy humours; yet now it will not out of my mind, but that they sprang from another cause; to-wit, for that the light of life was given him;(b) by the help of which, as I perceive, he has escaped the snares of death."† Then they wept all again, and cried out, "Oh! woe worth the day!"

* Here see, what those who cruelly and unkindly treat their godly relations and friends on account of their religion, must come to feel, in the bitterness of their spirit, and groan under in the sorrow of their soul, if ever the Lord grants them repentance unto life.

† Is it any marvel, that a quickened, enlightened sinner, should be judged by those around him, who are yet dead in their sins, to be full of whims

The next night Christiana had a dream; and behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord have mercy upon me a sinner:"*(a)—and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed side, and saying, "What shall we do with this woman? for she cries out for mercy waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by some way, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim."

Now she awoke in a great sweat; also a trembling was upon her: but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss, among many immortals, with an harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also, as if he bowed his head with his face towards the paved work that was under his Prince's feet, saying, "I heartily thank my Lord and King for bringing me into this place." Then shouted a company of them that stood round about, and harped with their harps: but

and melancholy? No: it is very natural for them to think us fools and mad; but we know that they really are so.

* This is the very first cry of an awakened sinner, mercy for the lost and miserable: and no sooner are the sinner's eyes opened to see his ruined, desperate state, and to cry for mercy, but the god of this world, who hitherto had blinded the eyes, and kept the heart secure by presumption, now opposes the sinner's progress to a throne of grace, to a God of mercy, and to the Saviour of the lost. Satan does not easily part with his prey. But Jesus the strong man armed with almighty power and everlasting love, will conquer and cast him out.

(a) Luke xviii. 13.

no man living could tell what they said, but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children awhile, one knocked hard at the door; to whom she spake out, saying, "If thou comest in God's name, come in." So he said, "Amen;" and opened the door, and saluted her with, "Peace on this house." The which when he had done, he said, "Christiana, knowest thou wherefore I am come?" Then she blushed and trembled; also her heart began to wax warm with desires to know from whence he came, and what his errand was to her. So he said unto her, "My name is Secret;"* I dwell, with those that are high. It is talked of, where I dwell, as if thou hadst a desire to go thither: also there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

"There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to the beholders: and they will all be glad, when they shall hear the sound of thy feet step over thy father's threshold."

* "The fear of the Lord is the beginning of wisdom," Psalm cxi. 10. and "The *secret* of the Lord is with them who fear him," Psalm xxv. 14. The Spirit the Comforter, never convinces the soul of sin, but he also revives and comforts the sincere heart with glad tidings of free and full pardon of sin, through the blood of the LAMB.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This Vision proceeded, and said, "Christiana, here is also a letter for thee, which I have brought from thy husband's King;" so she took it, and opened it, but it smelt after the manner of the best perfume.^(a) Also it was written in letters of gold. The contents of the letter were these: "that the King would have her do as did Christian her husband; for that was the only way to come to his city, and to dwell in his presence with joy for ever." At this the good woman was quite overcome: so she cried out to her visitor, "Sir, will you carry me and my children with you, that we may also go and worship the King?"

Then said the visitor, "Christiana, *the bitter is before the sweet*. Thou must through troubles, as he did that went before thee, enter this celestial city. Wherefore I advise thee to do as did Christian thy husband: go to the Wicket-gate yonder over the plain; for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise thee that thou put this letter in thy bosom: that thou read therein to thyself, and to thy children, until they have got it by heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage:^(b) also this thou must deliver in at the far gate."*

Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover proceeded, and said, So Chris-

* Says our Lord, "When the Spirit is come, he shall testify of me—he shall lead you into all truth—he shall show you things to come." All this the convinced sinner finds true in experience. As the Spirit testifies of Christ, so he leads the soul to Christ, that he may be the sinner's only hope, salvation, and strength. Thus he glorifies Christ.

(a) Sol. Songs i. 3

(b) Psal. cxix. 54.

tiana called her sons together, and began thus to address herself unto them: "My sons, I have as you may perceive been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own estate and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience; for I hardened both my heart and yours against him, and refused to go with him on pilgrimage.

"The thoughts of these things would now kill me outright, but for that a dream which I had last night, and but that for the encouragement this stranger has given me this morning. Come, my children let us pack up, and be gone to the gate that leads us to that celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land."

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So the visitor bid them farewell; and they began to prepare to set out for their journey.

But, while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at her door. To whom she said as before. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana.* Yet they came in: but, be-

* Reader, stop and examine; did ever any of your former friends and carnal acquaintance take knowledge of a difference in your language and conduct? Do they still approve of you as well as ever? What reason, then, have you to think yourself a pilgrim? for no sooner does any one commence a pilgrim, but that word is fulfilled, "For then I will turn to the people a pure language." Zeph. iii. 9. If the heart be ever so little ac-

bold, they found the good woman preparing to be gone from her house.

So they began, and said, "Neighbour, pray, what is your meaning by this?"

Christiana answered, and said to the eldest of them, whose name was Mrs. Timorous, "I am preparing for a journey." (This Timorous was daughter to him that met Christian upon the hill of Difficulty, and would have had him gone back for fear of the lions.) (a)

TIM. For what journey, I pray you?

CHR. Even to go after my old husband.—And with that she fell a weeping.

TIM. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

CHR. Nay, my children shall go with me: not one of them is willing to stay behind.

TIM. I wonder in my heart, what or who has brought you into this mind!

CHR. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

TIM. Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriage to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a dream-

quainted with the Lord, the tongue will discover it, and the carnal and profane will ridicule and despise you for it.

ing last night, that I saw him. Oh that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill.*(a)* The Prince of the palace has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter, which invites me to come.—And with that she plucked out her letter, and read it, and said to them,* What now will you say to this?

TIM. Oh the madness that has possessed thee and thy husband! to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further.*(b)* We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity-fair, to be forgotten by thee. For if he, though a man was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh, and thy bones. Therefore, though thou shouldst be so rash as to cast away thyself; yet for the sake of the fruit of thy body, keep them at home.†

* This was a letter full of the love of Jesus, and the precious invitation of his loving heart to all sinners to come unto him, as recorded in his blessed word. Happy sinners, whose eyes are opened to read them: but this the world calls madness.

† The Lord, who quickens us by his Spirit, and calls us by his word, well knows the carnal enemies who will oppose our progress in the divine life: therefore he tells us, “If thy brother, or the wife of bosom, or thy

(a) 2 Cor. v. 1—4.

(b) Part I. p. 61—68

But Christiana said unto her, Tempt me not my neighbour: I have now a price put into my hand to get a gain, and I should be a fool of the greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. *The bitter must come before the sweet*, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you be gone, and do not disquiet me further.*

Then Timorous also reviled her, and said to her fellow, "Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company." But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a two-fold reason:—1st. Her bowels yearned over Christiana. So she said within herself, "If my neighbour will needs be gone, I will go a little way with her, and help her."—2dly. Her bowels yearned over her own soul; for what Christiana had said, had taken some hold upon her mind. Wherefore she said within herself again, "I will yet have more talk with this Christiana; and if I find truth and life in what she shall say, myself with my heart shall also go with

friend, which is as thine own soul, entice thee secretly from the Lord, thou shalt not hearken unto him," &c. Deut. xiii. 6. Let the word of God be the rule, and Christiana's conduct an example to all who are setting their face Zion-ward. O beware of the reasoning of the flesh. Dread to look back. Tremble at the thought of going back; for the Lord hath no pleasure in such. Heb. x. 38.

* That is right. It is well to be bold in the name of the Lord, with those who seek to turn us away from following on to know the Lord: for nothing less than life and salvation, or death and damnation, will be the issue of it. O pilgrims, beware: beware of parleying with the carnal. Ever remember, you have a nature prone to catch the falling spark from their flint and steel, and tinder about you ever ready to take the fire.

her." Wherefore Mercy began thus to reply to her neighbour Timorous.

MER. Neighbour, I did indeed come with you to see Christiana this morning; and, since she is, as you see, a taking her last farewell of the country, I think to walk this sun-shiny morning a little with her, to help her on her way.—But she told her not of her second reason, but kept it to herself.

TIM. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out; but, when we are in, we are in.—So Mrs. Timorous returned to her house, and Christiana betook herself to her journey.* But, when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So, when they were come to her house, she falls to telling the story of Christiana, and of her intended journey. And thus she began her tale—

Neighbours, having but little to do this morning, I went to give Christiana a visit; and, when I came at the door, I knocked, as you know it is our custom: and she answered, "If you come in God's name, come in." So in I went, thinking all was well: but, when I came in, I found her preparing herself to depart the town: she, and also her children. So I asked her, what was her meaning by that? And she told me in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

* Here we see our Lord's word verified, "The one shall be taken, and the other left." Matt. xxiv. 41. Mercy obeys the call—Timorous perversely rejects it.

Then said Mrs. Know-nothing, And what, do you think she will go ?

TIM. Ay, go she will, whatever come on't; and methinks, I know it by this; for that which was my great argument to persuade her to stay at home, (to-wit,) the troubles she was like to meet with in the way,) is one great argument with her, to put her forward on her journey. For she told me in so many words, "*The bitter goes before the sweet* : yea, and forasmuch as it doth, it makes the sweet the sweeter."

Mrs. Bat's-eyes. Oh this blind and foolish woman! and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town: a good riddance for my part, I say of her; should she stay where she dwells, and retain this mind, who could live quietly by her? for she will either be dumpish or unneighbourly, to talk of such matters as no wise body can abide: wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it.*

Then Mrs. Light-mind added as followeth: Come, put this kind of talk away. I was yesterday at madam Wanton's,(a) where we were as merry as the maids. For who do you thing should be there, but I and Mrs. Love-

* O how do such carnal wretches sport with their own damnation, while they despise the precious truths of God, and ridicule his people; But as it was in the beginning, he who was born after the flesh persecuted him who was born after the Spirit, so it will be, as long as the seed of the woman and the seed of the serpent are upon the earth.

the-flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others: so there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.

By this time Christiana was got on her way, and Mercy went along with her: so as they went, her children being there also, Christiana began to discourse. "And, Mercy," said Christiana, "I take this as an unexpected favour, that thou shouldest set foot out of doors with me, to accompany me a little in my way."

Then said young Mercy, (for she was but young,) If I thought it would be to purpose to go with you, I would never go near the town.

Well, Mercy, said Christiana, cast in thy lot with me; I well know what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon *my* invitation. The King, who hath sent for me and my children, is one that delighteth in *mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me: only go along with me.*

MER. But how shall I be ascertained that I also shall be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious.†

* Such is the true spirit of all real pilgrims. They wish others to know Christ, and to become followers of him with themselves. O how happy are they when the Lord is pleased to draw the hearts of any of their fellow-sinners to himself.

† Though Christiana clearly saw and knew her calling of God, yet Mercy did not; therefore she is in doubt about it. Just so it is with many at their first setting out. Hence they are ready to say, that they could

CHR. Well loving Mercy, I will tell thee what thou shalt do: go with me to the Wicket-gate, and there I will further inquire for thee; and, if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place; I also will pay thee for thy kindness which thou showest to me and my children, in the accompanying of us on our way as thou dost.

MER. Then will I go thither, and will take what shall follow: and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me.*

Christiana was then glad at heart; not only that she had a companion; but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep.— Then said Christiana, “Wherefore weepeth my sister so?”

Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town? and that which makes my grief the more is, because they have no instruction, nor any to tell them what is to come.†

CHR. Bowels become pilgrims: and thou doest for thy friends, as my good Christian did for me when he left me;

even wish to have had the most violent convictions of sin, and to have been as it were, shook over the mouth of hell, that they might have had a greater certainty of their being called of God. But this is speaking unadvisedly. Better to take the apostle's advice; “Give all diligence to make your calling sure.”

* Here is a blessed discovery of a heart divinely instructed. Mind, here is no looking to any thing Mercy was in herself, nor to any thing she could do for herself, but all is resolved into this, all is cast upon this, even the love of the heart of the King of heaven. Reader, can you be content with this lot? Can you cast all, and rest all, upon the love of Christ? Then bless his loving name for giving you a pilgrim's heart.

† This is natural; when we know the worth of our souls and the value of Christ's salvation, and weep for our sins, also to mourn and weep for our carnal relatives, lest they should be eternally lost.

he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes are reaping the fruit and benefit of them.— I hope, Mercy, that these tears of thine will not be lost; for the Truth hath said, that “they that sow in tears shall reap in joy” and singing. And “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”(a)

Then said Mercy,

“ Let the most blessed be my guide,
 If't be his blessed will,
 Unto his gate, into his fold,
 Up to his holy hill :

And let him never suffer me
 To swerve or turn aside
 From his free grace and holy ways,
 Whate'er shall me betide.

And let him gather them of mine,
 That I have left behind ;
 Lord, make them pray they may be thine,
 With all their heart and minē.”

(a) Psal. cxxvi. 5, 6.

CHAPTER II.

CHRISTIANA, MERCY, AND THE CHILDREN, PASS THE SLOUGH WITH SAFETY, AND ARE KINDLY RECEIVED AT THE WICKET-GATE.

NOW, my old friend proceeded, and said,—But, when Christiana came to the Slough of Despond,^(a) she began to be at a stand; “For,” said she, “this is the place in which my dear husband had like to have been smothered with mud.” She perceived also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true: for many there be, that pretend to be the King’s labourers, and say they are for mending the King’s highways, that bring dirt and dung instead of stones, and so mar, instead of mending.* Here Christiana therefore, and her boys, did make a stand: but said Mercy, “Come, let us venture; only let us be wary.” Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, “Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord.”^(b)

* But instead of being what they profess, the King’s labourers, Paul calls them gospel-perverters, and soul-troublers, Gal. v. 10. For instead of preaching a free and full salvation, graciously bestowed upon poor sinners, who can do nothing to entitle themselves to it, or to gain an interest in it; behold, these wretched daubers set forth salvation to sale upon certain terms and conditions, which sinners are to perform and fulfil. Thus they distress the upright and sincere, and deceive the self-righteous and wary into pride and delusion. Thus they mar, instead of mend the way; and bring dirt and dung, instead of stones, to make the way sound and safe for pilgrims. Beware of the sophistry of such preachers.

(a) Part I. p. 67, 68.

(b) Luke i. 45.

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate, as you, I think no Slough of Despond could discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us.

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which when they came they betook themselves to a short debate, about how they must manage their calling at the gate: and what should be said unto him that did open unto them: so it was concluded, since Christiana was the eldest, that she should knock for entrance, and, that she should speak to him that did open for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again.^(a) But instead of of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too; and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of that gate should espy them as they so went, and be of-

(a) Part I. p. 80, 81

fended with them: at last they thought of knocking again, and knocking more vehemently than they did at first.

Then said the keeper of the gate, "Who is there?" So the dog left off to bark, and he opened unto them.*

Then Christiana made a low obeisance, and said, Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate." Then said the keeper, "Whence come ye? And what is it that you would have?"

Christiana answered, We are come from whence Christian did come, and upon the same errand as he, to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads unto the Celestial city. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel, saying, "What, is she now become a pilgrim, that but a while ago abhorred that life?" Then she bowed her head, and said, "Yea; and so are these my sweet babes also."

Then he took her by the hand, and let her in, and said also, "Suffer the little children to come unto me; and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy, So he obeyed, and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying for fear that she was rejected. But when

* No sooner does a poor sinner open his lips in prayer to Jesus, but the devil will bark and roar at him, and by all means try to terrify and discourage him. Do you find this? What is your remedy? Resist the devil, and he will fly from you, James iv. 7. Draw nigh to God, and he will draw nigh to you, James iv. 8. O ever remember our Lord's word, men should pray always and not faint. Luke xviii. 1.

Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for: whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the keeper of the gate, "Who is there? And Christiana said, "It is my friend."

So he opened the gate and looked out, but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, "Damsel I bid thee arise."

"O sir," said she, "I am faint; there is scarce life left in me." But he answered, that one said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple."(a) Fear not, but stand upon thy feet, and tell me wherefore thou art come.

MER. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I presume.*

* Mercy's case is not singular. Many have set out just as she did, and have been discouraged by the same reason as she was. She, as many have been, was encouraged to set out in the ways of the Lord, by her

GOOD-WILL. Did she desire thee to come with her to this place?

MER. Yes; and, as my Lord sees, I am come; and if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be partaker thereof.

Then he took her again by the hand, and led her gently in, and said, "I pray for all them that believe on me, by what means soever they come unto me." Then said he to those that stood by, "Fetch something, and give it Mercy to smell on, thereby to stay her faintings." So they fetched her a bundle of myrrh. A while after she was revived.

And now was Christiana, and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, "We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do."

I grant pardon, said he, by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.(a)

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them with-

neighbour and friend. Hence she thought there was no cause to conclude that she was called by the Lord, but that it was only the effect of human power, or moral persuasion, and therefore doubted and fainted lest she should not meet with acceptance. But her very doubts, fears and distress, proved the earnestness of her heart, and the desire of her soul after the Saviour; and also, that his mercy, love, and gracious power, had a hand in the work. Mark this, ye poor, doubting, fearing, trembling souls, who are halting every step, and fearing you have not set out aright, hear what Christ's angel said, and be not discouraged. Fear not, for ye seek Jesus. Matt. xxviii. 5.

(a) Sol. Songs i. 2. John xx. 19

al, that that sight they would have again as they went along in the way, to their comfort.

So he left them awhile in a summer parlour below, where they entered into talk by themselves: and thus Christiana began: "O Lord, how glad am I that we are got in hither!"

MER. So you well may: but I of all have cause to leap for joy.

CHR. I thought one time as I stood at the gate, (because I had knocked and none did answer,) that all our labour had been lost, especially when that ugly cur made such a heavy barking at us.*

MER. But my worst fear was, after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together, the one shall be taken and the other left."(a) I had much ado to forbear crying out, Undone! And afraid I was to knock any more: but, when I looked up to what was written over the gate,(b) I took courage. I also thought, that I must either knock again or die:† so I knocked, but I cannot tell how; for my spirit now struggled between life and death.

CHR. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound made me start: I thought I never heard such knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by storm.(c)

* The devil often barks most at us, and brings his heaviest accusations against us, when mercy, peace, comfort and salvation are nearest to us.

"Press on, nor fear to win the day,
"Though earth and hell obstruct the way."

† Here is a blessed example of deep humility, and of holy boldness, excited by the divine word. Go, thou ruined sinner, and do likewise.

(a) Matt. xxiv. 41.

(b) Part I. p. 80.

(c) Matt. xi. 12.

MER. Alas, to be in my case! who that so was, could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog there-about. Who, I say, that was so faint-hearted as I, would not have knocked with all their might?—But pray, what said my Lord unto my rudeness? Was he not angry with me?

CHR. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog: had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

MER. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him; for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, "Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips."

So he said unto her, "Peace be to thee; stand up." But she continued upon her face, and said, "Righteous art thou O Lord, when I plead with thee, yet let me talk with thee of thy judgments;"^(a) wherefore dost thou keep so cruel a dog in thy yard, at the sight of which, such women and children as we, are ready to flee from the gate with fear?

He answered and said, That dog has another owner: he is also kept close in another man's ground, only my pilgrims hear his barking: he belongs to the castle which

(a) Jer. xii. 1, 2.

you see there at a distance,(a) but can come up to the walls of this place. He has frighted many an honest pilgrim from *worse to better*, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered up to his power, to do them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much before-hand, thou wouldst not have been afraid of a dog. The beggars that go from door to door, will rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too of a dog; and shall a dog in another man's yard; a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and, "my darling from the power of the dog."

Then said Mercy, I confess my ignorance: I speak what I understand not: I acknowledge that thou doest all things well.

Then Christiana began to talk of their journey, and to inquire after the way.(b) So he fed them and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before.

So I saw in my dream that they went on their way; and the weather was comfortable to them.

(a) Part I. p. 80.

(b) Part I. p. 83.

Then Christiana began to sing, saying,

“ Bless’d be the day that I began
A pilgrim for to be ;
And blessed also be that man
That thereunto mov’d me.

’Tis true, ’twas long ere I began
To seek to live for ever :(a)
But now I run fast as I can ;
’Tis better late than never.

Our *tears to joy*, our *fears to faith*,
Are turned as we see ;
That our beginning, (as one saith,)
Shows what our end will be.”

(a) Matt. xx. 16.

CHAPTER III.

THE PILGRIMS ARE ASSAULTED, BUT RELIEVED.—ARE ENTERTAINED AT THE INTERPRETER'S HOUSE.

NOW there was on the other side of the wall, that fenced in the way up which Christiana and her companions were to go, a garden, and that belonged to him, whose was that barking dog, of whom mention was made before. And some of the fruit-trees that grew in the garden, shot their branches over the wall; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Christiana's boys, (as boys are apt to do,) being pleased with the trees, and with the fruit that did hang thereon, did pluck them and began to eat. Their mother did also chide them for so doing, but still the boys went on.*

“Well,” said she, “my sons, you transgress; for that fruit is none of ours:” but she did not know that they did belong to the enemy: I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way.—Now, by that they were gone about two bow's shot from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them.† With that Christiana and Mercy her friend covered themselves with their

* What is this garden, but the world? What is the fruit they here found? The lust of the flesh, the lust of the eye, and the pride of life. 1 John ii. 16.

† What are these ill-favoured ones? Such as you will be sure to meet with in your pilgrimage: some vile lusts, or cursed corruptions, which are suited to your carnal nature. These will attack you, strive to prevail against you, and overcome you. Mind how these pilgrims acted, and follow their example.

veils, and kept also on their journey: the children also went on before: so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, "Stand back, or go peaceably as you should"—Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them: at that Christiana waxed very wroth, and spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, "Stand back and be gone, for we have no money to lose, being pilgrims as you see, and such too as live upon the charity of our friends."

Then said one of the two men. We make no assault upon your money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever.

Now Christiana, imagining what they should mean, made answer again, "We will neither hear nor regard, nor yield to what you shall ask. "We are in haste, and cannot stay: our business is of life and death." So again she and her companions made a fresh essay to go past them: but they letted them in their way.

And they said, we intend no hurt to your lives; 'tis another thing we would have.

"Ay," quoth Christiana, "you would have us body and soul, for I know 'tis for that you are come; but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter." And with that they both shrieked out, and cried, Murder! Murder! and so put themselves under those laws that are provided for the protection of women.

(a) But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.*

Now they being, as I said, not far from the gate, in at which they came, their voice was heard from where they were thither; wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle: the children also stood crying by. Then did he who came in for their relief call out to the ruffians, saying, "What is that thing you do? Would you make my Lord's people to transgress?" He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged: so the dog became their protector. This *Reliever* then came up to the women, and asked them how they did. So they answered, "We thank thy Prince, pretty well; only we have been somewhat affrighted: we thank thee also, that thou camest in to our help, for otherwise we had been overcome."

So after a few more words, this *Reliever* said as followeth: I marvelled much, when you were entertained at the gate above, seeing ye know that ye were but weak women, that you petitioned not the Lord for a conductor: then might you have avoided these troubles and dangers: he would have granted you one.†

* Here we see that the most violent temptation to the greatest evil is not sin, if resisted and not complied with. Our Lord himself was tempted in all things like as we are, yet without sin. Therefore, ye followers of him, don't be dejected and cast down, though you should be exercised with temptations to the blackest crimes, and the most heinous sins. Christ is faithful, and he will not suffer us to be tempted above that we are able; but will, with the temptation, also make a way to escape, that we may be able to bear it. 1 Cor. x. 13.

† Let this convince us of our backwardness to prayer, and make us attend to that scripture, "Ye have not, because ye ask not." James iv. 2

Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: besides, who could have thought, that so near the King's palace, there should have lurked such naughty ones? Indeed it had been well for us, had we asked our Lord for one; but, since our Lord knew it would be for our profit, I wonder he sent not one along with us.*

REL. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem: but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due; and so consequently will be hereafter used. Had my Lord granted you a conductor, you would not, neither, so have bewailed that oversight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.†

CHR. Shall we go back again to my Lord, and confess our folly and ask one?

REL. Your confession of your folly I will present him with: to go back again, you need not; for in all places where you shall come you will find no want at all; for at every of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as I said, "he will be inquired of by them, to do it for them."^(a) And it is a poor thing that is not worth asking for. When he

* It is well to value present blessings, to be joyful in them, and thankful for them; but it is wrong to forget our dangers, and grow secure.

† What loving, what precious reasoning is this! With what tender affection does our Lord reprove. See how kindly it works upon a pilgrim's soul. Poor Christiana was for going back to confess her folly, and make her request to her Lord. But she is forbidden, and encouraged and comforted to go on. O how does our Lord bear, and what pains does he take with us, poor awkward creatures, who are ever prone to act amiss. Let us ever think most lowly of ourselves, and most highly of him.

(a) Ezek. xxxvi. 37

had thus said, he went back to his place, and the pilgrims went on their way.

Then said Mercy, What a sudden blank is here! I made account we had been past all danger, and that we should never sorrow more.

Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am much to be blamed.*

Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

CHR. Why, I will tell you — Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this: for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: they said, (it was when I was in my troubles,) "What shall we do with this woman? for she cries out waking and sleeping for forgiveness: if she be suffered to go on as she begins, we shall lose her as we have lost her husband." This you know might have made me take heed, and have provided when provision might have been had.

Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

* Here is the display of a truly Christian spirit, in that open and ingenuous confession of her fault, taking all the blame upon herself, exaggerating it, and excusing Mercy.

Thus now, when they had talked away a little more time, they drew near to an house that stood in the way : which house was built for the relief of pilgrims : as you will find more fully related in the first part of the records of the Pilgrim's Progress.^(a) So they drew on towards the house (the house of the Interpreter ; and when they came to the door, they heard a great talk in the house : then they gave ear, and heard, as they thought, Christiana mentioned by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door.—At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, named Innocent, and opened the door, and looked, and behold, two women were there.

Then said the damsel to them, " With whom would you speak in this place ? "

Christiana answered, " We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such : wherefore we pray that we may be partakers of that for which we at this time are come ; for the day, as thou seest, is very far spent, and we are loth to-night to go any further. "

DAM. Pray what may I call your name, that I may tell it to my Lord within ?

CHR. My name is Christiana ; I was the wife of that

(a) Part I. p. 85—96.

pilgrim that some years ago did travel this way ; and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Then ran Innocent in, (for that was her name,) and said to those within, " Can you think who is at the door ? there is Christiana and her children, and her companion, all waiting for entertainment here ! " Then they leaped for joy, and went and told their master. So he came to the door, and, looking upon her, he said, Art thou that Christiana whom Christian the good man left behind him, when he betook himself to a pilgrims's life ? "

CHR. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone ; and these are his four children ; but now I also am come, for I am convinced that no way is right but this.*

INTER. Then is fulfilled that which is written of the man that said to his son, " Go work to-day in my vineyard ; and he said to his father, I will not ; but afterwards repented and went." (a)

Then said Christiana, So be it ; Amen. God make it a true saying upon me, and grant that I may be found at the last " of him in peace, without spot and blameless ! "

INTER. But why standest thou at the door ? Come in, thou daughter of Abraham : we were talking of thee but

* Here see how the experience of true grace works in the heart : by keeping the subjects of it low in their own eyes, and cutting off all self-exaltings. " I am that hard-hearted woman," &c. This ever dwelt uppermost in Christiana's heart. Oh soul, if thou truly knowest thyself, thou wilt ever be sinking into nothing, because a sinner before the Lord, and confessing thy vileness unto him, acknowledge if he had left thee to thyself, destruction must have been thy inevitable doom. And see how confident divine teaching makes us. Under its power and influence, we can say with Christiana, " I am convinced that no way is right but this," even to be a pilgrim of the Lord, and a sojourner upon the earth.

(a) Matt. xxi. 28, 29.

now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in : come maiden, come.—So he had them all into the house.

So, when they were within, they were bidden to sit down and rest them ; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim : they also looked upon the boys ; they stroked them over their faces with their hands, in token of their kind reception of them : they also carried it lovingly to Mercy, and bid them all welcome into their Master's house.*

After a while, because supper was not ready, the Interpreter took them into his *significant rooms*, and showed them what Christian, Christiana's husband, had seen some time before. Here therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the greatest of all ; together with the rest of those things that were then so profitable to Christian.

This done, and, after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room, where was a man that could look no way but downwards, with a muck-rake in his hand : there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake ; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

* Here is joy indeed, which strangers to the love of Christ intermeddle not with. Believer, did you never partake of this pleasing, this delightful sensation, on seeing other poor sinners, like thyself, called to know Jesus and follow him ? Surely this is the joy of heaven ; and if thou hast this joy, thou hast the love that reigns in heaven. O for a spread and increase of this spirit among Christians of all denominations.

Then said Christiana, I persuade myself, that I know somewhat the meaning of this ; for this is the figure of a man in this world : is it not, good Sir ?

Thou hast said right, said he, and his muck-rake doth show his carnal mind. And, whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than do what he says that calls to him from above, with the celestial crown in his hand ; it is to show, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now whereas it was also showed thee, that the man could look no way but downwards, it is to let thee know, that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Then said Christiana, O ! deliver me from this muck-rake.

That prayer, said the Interpreter, has lain by till it is almost rusty : " Give me not riches," is scarce the prayer of one of ten thousand. (a) Straws, and sticks, and dust, with most are the things now looked after.

With that Mercy and Christiana wept, and said, " It is, alas ! too true."*

When the Interpreter had showed them this, he had them into the very best room in the house (a very brave

* The emblematical instruction at the Interpreter's house, in the former part, was so important and comprehensive, that no other selection equally interesting could be expected : some valuable hints, however, are here adduced. The first emblem is very plain, and so apposite, that it is a wonder any person should read it, without lifting up a prayer to the Lord, and saying, " Oh ! deliver me from this Muck-rake." Yet alas, it is to be feared, such prayers are still little used, even by professors of the Gospel ; at least they are contradicted by the habitual conduct of numbers among them, and this should very properly lead us to weep over others, and tremble over ourselves. Reader, didst thou, like these pious pilgrims, never shed a generous tear, for thy base and disingenuous conduct towards thy Lord, in preferring the sticks and straws of this world, to the unsearchable riches of Christ, and the salvation of thy immortal soul ?

(a) PROV. XXX, 8.

room it was :) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round ; for there was nothing to be seen but a very great spider on the wall : and that they overlooked.

Then said Mercy, Sir, I see nothing : but Christiana held her peace.

But, said the Interpreter, "Look again : " she therefore looked again, and said, "Here is not any thing but an ugly spider, who hangs by her hands upon the wall."

"Then," said he, "is there but one spider in all this spacious room ? " Then the water stood in Christiana's eyes, for she was a woman quick of apprehension : and she said, "Yes, Lord, there is more here than one : yea, and spiders whose venom is far more destructive than that which is in her." The Interpreter then looked pleasantly on her, and said, "Thou hast said the truth." This made Mercy blush, and the boys to cover their faces ; for they all began now to understand the riddle.*

Then said the Interpreter again, "The spider taketh hold with her hands (as you see,) and is in king's palaces." And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in, the best room that belongs to the king's house above !

I thought, said Christiana, of something of this ; but I could not imagine it all. I thought, that we were like

* The author did not mean by the emblem of the spider, that the sinner might confidently assure himself of salvation, by the blood of Christ, while he continued full of the poison of sin, without experiencing and evidencing any change ; but only, that no consciousness of actual guilt, and inward pollution need discourage any one from *applying* to Christ, and fleeing for refuge, "to lay hold on the hope set before them," that thus the sincere soul may be delivered from condemnation, cleansed fully from pollution, and so made meet for those blessed mansions. into which no unclean thing can find admission.

spiders, and that we looked like ugly creatures, in what fine rooms soever we were; but that by this spider, this venomous and ill favoured creature, we were to learn how to act faith, that came not into my thoughts; that she worketh with hands; and, as I see, dwells in the best room in the house.—God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes: yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. “See,” said he, “what this little chick doeth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up.—Yet again,” said he, “observe and look;” so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a *common call*, and that she had all the day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*. And, 4. She had an *outcry*.(a)

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walketh in towards his people: by his common call he gives nothing; by his special call he always has something to give; he has also a brooding voice for them that are under his wing; and he has an outcry, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.*

* Our Lord hath, in immense condescension, employed this emblem, to represent his tender love to sinners, for whom he bare the storm of wrath

(a) Matt. xxiii. 37.

“And, Sir,” said Christiana, “pray let us see some more.” So he had them into the slaughter-house, where was a butcher killing of sheep: and behold, the sheep was quiet, and took her death patiently. “Then,” said the Interpreter, “you must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quickly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears.—Your King doth call you his sheep.”*

After this he led them into his garden, where was great variety of flowers: and he said, “Do you see all these?” So Christiana said, “Yes.” Then said he again, “Behold the flowers are divers in stature, in quality, and colour, and smell and virtue; and some are better than some; also where the gardener hath set them, there they stand, and quarrel not one with another.”†

himself, that by flying to him, they might be safe and happy under the shadow of his wing. Matt. xiii. 37.—The *common call* signifies the general invitations of the gospel, which should be addressed without restriction to every creature within the sound thereof; “preach this my gospel to every creature:” “as many as ye find bid to the marriage.” In proportion as sinners obey what Mr. Bunyan termed a *common call*, so shall they feel what he styles a *special call*; when God bestows the grace, peace, and pardon of the gospel of Christ upon those who believe with an heart unto righteousness. The *brooding note* is when he gathers them under his wings, warms their hearts with the comforts of his love, nourishes their souls with close fellowship with himself, and refreshes their spirits with the overflowings of joy in the Holy Ghost. “In the shadow of thy wings will I rejoice,” says David. Ps. lxxii. 7. “I sat under his shadow with great delight, and his fruit was sweet unto my taste.” Song ii. 3. O for more of these precious brooding notes, to be gathered under the wings of our Immanuel! But be our frames and experiences what they may, still we are ever in danger; for our enemies surround us on every side. Therefore our Lord has an *outcry*; he gives the alarm, calls upon us, and warns us of danger. Why? that we should flee to him, and run into him. For “the name of the Lord is a strong tower: the righteous runneth into it, and is safe.” Prov. xviii. 10.

* Were we as sheep going astray? Are we now returned to thee, O Christ, the great Shepherd and Bishop of our souls? Lord give us more and more of thy weak and lowly spirit!

† Christ's church is his garden; believers are planted in it by the power of his grace, and they shall soon be transplanted into his kingdom of glory. Though there may be little non-essential differences of judgment, yet why should they fall out? O for more love and peace from Jesus, and then there will be more among each other

Again, he had them into his field, which he had sown with wheat and corn: but, when they beheld, the tops of all were cut off, only the straw remained. He said again, "This ground was dunged, and ploughed, and sowed; but what shall we do with the crop?" Then said Christiana, "Burn some, and make muck of the rest." Then said the Interpreter again, "Fruit you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves."*

Then, as they were coming in from abroad, they espied a robin with a great spider in his mouth; so the Interpreter said, "Look here." So they looked, and mercy wondered; but Christiana said, "What a disparagement it is to such a little pretty bird as the robin red-breast is! he being also a bird above many, that loveth to maintain a kind of sociableness with men: I had thought they had lived upon crumbs of bread, or upon other such harmless matter: I like him worse than I did."

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage; they seem also to have a very great love for professors that are sincere; and above all other to desire to associate with them, and to be in their company; as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord: but when they are by themselves, as the robin, they can

* A precious caution. See to it, Christian, that you avoid those things which cause deadness and unfruitfulness, and follow those things which tend to quicken and make your souls fruitful in good works, to the glory of God.

catch and gobble up *spiders*, they can change their diet, drink and swallow down sin like water.*

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell some other things that are profitable.

Then the Interpreter began, and said : The fatter the sow is the more she desires the mire ; the fatter the ox is, the more gamesomely he goes to the slaughter, and the more healthy the lusty man is, the more prone is he unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that which in God's sight is of great price.

'Tis easier watching a night or two, than to sit up a whole year together : so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every ship-master, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel : but who will throw the best out first ? None but he that feareth not God.

One leak will sink a ship ; and one sin will destroy a sinner.

He that forgets his friend is ungrateful unto him : but he that forgets his Saviour is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter,

* Reader, a very striking emblem this, and most pertinently applied : and if your soul is sincere, it will cause a holy fear, create a godly jealousy, put you upon self-examining, and make you sigh out in some such words as David, " Search me, O God, and know my heart ; try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix. 23, 24. O what will it avail in a dying hour, or in the judgment day, that we have worn the mark of profession, and seemed to man, what we were not in heart and reality of life before God ? From all self-deceiving, good Lord, deliver us ! for we are naturally prone to it.

is like him that soweth cockle, and thinks to fill his barn with wheat and barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, that God commendeth?

If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above?

Every body will cry up the goodness of men; but who is there, that is, as he should be, affected with the goodness of God?

We seldom set down to meat, but we eat and leave: so there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, "What means this?"—"This tree," said he, "whose outside is fair, and whose inside is rotten, is it, to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box."

Now supper was ready, the table spread, and all things set on board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him, with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this—

“ The Lord is only my support,
 And he that doth me feed ;
 How can I then want any thing
 Whereof I stand in need ? ”

When the song and music were ended, the Interpreter asked Christiana, what it was that at first did move her thus to betake herself to a pilgrim's life ? Christiana answered : First, the loss of my husband came into my mind, at which I was heartily grieved ; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond ; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

INTER. But met you with no opposition before you set out of doors ?

CHR. Yes, a neighbour of mine, one Mrs. Timorous (she was kin to him that would have persuaded my husband to go back, for fear of the lions,) she also so befooled me,* for, as she called it, my intended desperate adventure ; she also urged what she could to dishearten me from it ; the hardships and troubles that my husband met with in the way : but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that

* Ah Mrs. Timorous ! How many professed pilgrims hast thou befooled and turned back ! How often does she attack and affright many real pilgrims ! O may we say to every incitement to self-complacency, in our Lord's words, “ Get thee behind me, Satan ; thou savourest not the things that be of God, but those that be of men.” Mat. xvi. 23.

hath troubled me : yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way.— Yea, I may tell my Lord, though I would not have every body know it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out *murder* ; and the two that made this assault upon us, were like the two that I saw in my dream.

Then said the Interpreter, “ Thy beginning is good, thy latter end shall greatly increase.” So he addressed him to Mercy, and said unto her, “ And what moved thee to come hither, sweet heart ?”

Then Mercy blushed and trembled, and for a while continued silent.

Then said he, Be not afraid, only believe, and speak thy mind.

Then she began and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that filleth me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can ; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.*

INTER. What was it then, dear heart, that hath prevailed with thee to do as thou hast done ?

MERCY. Why, when our friend here was packing up

* A very simple and artless confession. The Lord works very differently upon the hearts of sinners, but always to one and the same end, namely to cause us to prize Christ, his salvation, and his ways, and to abhor ourselves, the paths of sin, and to cast off all self-righteous hopes. If this is effected in thy heart, Reader, no matter whether thou canst tell of visions and dreams, and talk high of experiences. Many are, and have been deceived by these things, and come to nothing. But where the soul is rooted and grounded in the knowledge of precious Christ, and love to his ways, though there may be many fears, yet this is an indubitable proof of a real and sincere pilgrim.

to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what she meant? She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for the bringing him thither, &c. Now methought while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all my heart, and will, if I may, go with Christiana to her husband, and his King.

INTER. Thy setting out is good, for thou hast given credit to the truth;* thou art a Ruth, who did, for the

* Thou hast given credit to the truth. What is this but faith; the faith of the operation of God? But some may ask, what is justifying, saving faith; nothing more than a belief of the truth? If so, the very devils believe; yea, more, they tremble also. True: but mind how Mercy's faith wrought by her works. True, she did not tremble like a devil, without hope, but she fled for refuge to the hope set before her in the gospel. She fled from sin, from the city of destruction, to Christ for salvation. Though she had not the *joy* of faith, yet she followed on to know the Lord, walking in his ways, and hoping for comfort from the Lord in his due time. O how are many poor pilgrims' hearts dejected and distressed about the faith of the gospel, by the strange, perplexing, unscriptural definitions which have been given of it! whereas faith is the most simple thing in the world, it is the belief of the truth as it is in Jesus; that we are lost sinners in ourselves, and that there is salvation for us in him. Where this is believ-

love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (a)

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed farther from her than ever they were before. So she lay blessing and praising God, who had such favour for her.*

ed in the heart, it causes a sinner to become a pilgrim; believing the exceeding sinfulness of sin, the perfect purity of God's law, his own ruined state, the preciousness of Christ, the glory of his salvation, the necessity of holiness, and the hope of glory; this faith will influence the conduct, bring love into the heart, and cause the soul to persevere, looking to Jesus the author and finisher of our faith. O Reader, if thou hast a grain of this precious faith in thy heart, bless Jesus for it, and go on thy way rejoicing.

* Here now is the comfort of faith. As by constant exercise of our faith, it grows strong, so it expels our doubts, enlivens our hearts, and sets our souls a blessing and praising our Immanuel. This prayer, "Lord increase our faith!" is ever needful for God's glory, and our soul's comfort

(a) Ruth ii. 11, 12.

CHAPTER IV.

THE PILGRIMS CONDUCTED BY GREAT-HEART, PROCEED
ON THEIR JOURNEY.

IN the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile; "for," said he, "you must *orderly* go from hence." Then said he to the damsel that first opened unto them, "Take them and have them into the garden to the *bath*, and there wash them and make them clean from the soil, which they have gathered by travelling." Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them, that there they must wash and be clean, for so her Master would have the women to do, that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.*

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, "Fair as the moon. Then he called for the seal, wherewith they used to be sealed that

* There are no pilgrims but daily need to have recourse to this bath. What may we understand by it? The blood of Jesus, which cleanses us from all sin. 1 John i. 7 Christ is the fountain opened for sin, and for uncleanness. Zech. xiii. 1. Christ is the soul's only bath. The Holy Spirit, the Sanctifier, leads us to the blood of the Lamb. The Spirit bears witness to this blood, and purifies and comforts by the application of this blood only.

were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out of the land of Egypt;(a) and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like those of angels.*

Then said the Interpreter again to the damsel that waited upon the woman, "Go into the vestry, and fetch out garments for these people." So she went and fetched out white raiment, and laid it down before him: so he commanded them to put it on: † it was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one in herself, which they could see in each other. Now therefore they began to esteem each other better than themselves. "For you are fairer than I am," said one; and, "You are more comely than I am," said another. The children also stood amazed, to see into what fashion they were brought.

The Interpreter then called for a man-servant of his,

* This means the sealing of the Spirit Eph. iv. 30. O this is blessed sealing! None know the comfort and joy of it, but those who have experienced it. It confirms our faith, establishes our hope, and inflames our affections to God the Father for his love, to God the Son, for his gracious atonement and righteousness, and to God the Spirit for his enlightening mercy, regenerating grace, quickening, sanctifying, testifying, and assuring influences, whereby we know that we are the children of God, for "the Spirit itself beareth witness with our spirits that we are the children of God." Rom. viii. 16. Therefore grieve not the Holy Spirit.

† Mind, they are commanded to put it on. Though God imparts the righteousness of his beloved Son to sinners, yet it is received and put on by faith. Hence it is called the righteousness of God. 2 Cor. v. 21; and the righteousness of faith. Rom. x. 6.

one Great-heart,* and bid him take a sword, and helmet, and shield; "and take these my daughters," said he, "conduct them to the house called Beautiful, at which place they will rest next." So he took his weapons, and went before them; and the Interpreter said, "God speed." Those also that belonged to the family sent them away with many a good wish. So they went on their way and sang—

"This place has been our second stage,
 Here we have heard and seen
 Those good things, that from age to age
 To others hid have been.
 The dunghill raker, spider, hen,
 The chicken too, to me
 Hath taught a lesson; let me then
 Comformed to it be.
 The butcher, garden, and the field,
 The robin and his bait,
 Also the rotten tree doth yield
 Me argument of weight;
 To move me for to watch and pray,
 To strive to be sincere:
 To take my cross up day by day,
 And serve the Lord with fear."

Now I saw in my dream, that those went on, and Great-heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre.(a) Here then they made a

* *Great-heart*, may represent the stated pastoral care of a vigilant Minister, who is strong in the faith, and courageous in the cause of God. How thankful should we be for a pure ministry, and carefully improve all the blessings consequent thereupon.

pause. Here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at that gate, to wit, that we should have pardon by *word* and *deed*; by *word*, that is, by the promise; by *deed*, to wit, in the way it was obtained. What the promise is, of that I know something: but what it is to have pardon by *deed*, or in the way that it was obtained, Mr. Great-heart, I suppose you know, which, if you please, let us hear your discourse thereof.

GR.-H. Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof: not by the person pardoned, but in "the way," saith another, "in which I have obtained it."—So then (to speak to the question more at large,) the pardon that you, and Mercy, and these boys, have attained by another; to wit, by him that let you in at that gate: and he hath obtained it in this double way: he hath performed righteousness to cover you, and spilt blood to wash you in.*

CHR. But if he parts with his righteousness to us, what will he have for himself?

GR.-H. He has more righteousness than you have need of, or than he needeth himself.

CHR. Pray make that appear.

GR.-H. With all my heart: but first I must premise, that he, of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the natures to be extinct, as to sepa-

* This, this is the comfort, joy, and glorying of a pilgrim's heart. Hath Jesus performed righteousness to cover us, and spilt blood to wash us? Have we faith in him? O how ought we to love him, glory of him, rejoice in him, and study to glorify him in every step of our pilgrimage!

rate its justice or righteousness from it. Of *these* righteousnesses, therefore, we are not made partakers, so that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this Person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness, he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in performance, or obedience to a revealed will: and that is what he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous."*(a)

CHR. But are the other righteousnesses of no use to us?

GR.-H. Yes: for though they are essential to his natures and office, and cannot be communicated unto an-

* Here Mr. Bunyan gives a very clear and distinct account of that righteousness of Christ, as mediator, which he wrought out by his perfect obedience to the law of God, for, and in behalf of all believers: and which righteousness is imparted to them by God the Father, through faith, and in this righteousness, believers in Christ are made perfectly righteous before God. Of this righteousness, therefore, they glory, and their souls make their boast of it, saying, In the Lord Jehovah Jesus, have I righteousness, Isa. xlv. 24.

(a) Rom. v. 19

other, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained

So then here is a righteousness that Christ, as God, has no need of; for he is God without it; here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it: again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called "the gift of righteousness."^(a) This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it, to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by *deed*, or by the work of another man! Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But again, in order to pardon by deed, there must

(a) Rom. v. 17.

something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just course of a righteous law: now from this course we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness; (a) for the sake of which, God passeth by you, and will not hurt you, when he comes to judge the world.*

CHR. This is brave: now I see that there was something to be learned by our being pardoned by *word* and *deed*. Good Mercy, let us labour to keep this in mind; and my children, do you remember it also.—But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

GR.-H. Yes, it was the belief of this that cut off those strings that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

CHR. I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt (though I have felt but little as yet,) that if the most burdened man in the world was here, and did see and believe

* Thus we see what God hath joined together, the life and death, the atonement and righteousness of his beloved Son, for the salvation of our souls. Both enter into the essence of the faith of the gospel. Let us beware never to separate them in our views. We want both his blood to atone for our sins, and his righteousness to be imparted to our souls.

(a) Rom. viii. 34. Gal. iii. 13.

as I now do, it would make his heart the more merry and blithe.

GR.-H. There is not only one comfort, and the ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot in us by it; for who can (if he does but once think that pardon comes not only by promise, but thus,) but be affected with the way and means of redemption, and so with the man that hath wrought it for him. ?*

CUR. True: methinks it makes my heart bleed to think, that he should bleed for me. Oh! thou loving One! Oh! thou blessed One! Thou deservest to have me; thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth!—No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also; nay, I wish now with all my heart, that here was madam Wanton too, Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims†.

* Come hither, ye sons of the sorceress, who make sport of holy raptures and heavenly ecstasy, begotten in the soul by the knowledge of redemption in the blood of Christ, the forgiveness of our sins. Laugh on till ye bowl in destruction, for despising salvation by the blood of the Lamb.

† O brave Christians! See what it is to have one's heart inflamed with a sense of the love of Christ. Here observe two things: 1st, That when the affections are thus powerfully carried out, it is no uncommon thing to believe, that all may thus come to a saving knowledge of the truth! 2ndly, Beware of thinking slightly of having the affection thus divinely inflamed. Many poor, dry, formal professors are content with the cold light of the moon, without the genial warmth of the sun; with clear notions of truth in their heads, without their hearts being warmed, and their affections carried out by the powerful influences of the love of Jesus, who says, "Ask, and you shall receive, that your joy may be full." John xvi. 24.

GR.-H. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, that is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and, instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression, made by a divine contemplating upon what I have spoken to you. Remember that it was told you that the hen, by her common call gives no meat to her chickens. This you have therefore by a special grace.*

Now I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage: and, behold they were hanged up in irons a little way off on the other side.

Then said Mercy to him that was their guide and conductor, "What are these three men? and for what are they hanged there?"

GR.-H. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could they hindered: they were for sloth and folly themselves, and whomsoever they could persuade, they made so too: and withal taught them to presume

* Mind how tenderly Great-heart deals with Christiana. He does not attempt to damp her joy, and throw cold water upon the fire of her affections, but gently insinuates, 1st, The peculiar frame of mind she speaks from. 2ndly, By a gentle hint, suggests, that her indulgences were of a peculiar nature, bestowed upon the faithful in Christ only. And that therefore, amidst all her joyful feelings, she should know to whom she was indebted for them, and give all the glory to the God of all grace.

that they should do well at last. They were asleep when Christian went by ; and now you go by they are hanged.*

MER. But could they persuade any one to be of their opinion?

GR.-H. Yes, they turned several out of the way. There was Slow-pace, they persuaded to do as they. They also prevailed with one Short-wind, with one No heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard task-master. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddling, troublesome busy-bodies: further, they would call the bread of God, husks; the comforts of his children, fancies; the travail and labour of pilgrims, things to no purpose.†

Nay, said Christiana, if they were such, they should never be bewailed by me: they have but what they deserve; and I think it well that they stand so near the highway, that others may see and take warning. But had

* God, as it were, gibbets some professors; and causes their names and characters to be publicly exhibited, as a terror to others.

† Let us consider the characters of these three professors: 1st, Here is *Simple*, who, as Solomon says, believeth every word. Prov. xiv. 15; a foolish credulous professor, who is easily led away and beguiled by smooth words and fair pretences of others; ever learning, but never coming to the knowledge of the truth, so as to believe it, love it, and be established on it: hence liable to be carried away by every wind of doctrine. 2d, *Sloth*, a quiet, easy professor, who never disturbs any one by his diligence in the word of God, nor his zeal for the truths and glory of God. Hence all men speak well of him; but Christ denounces a woe against all such. Luke vi. 6. 3dly, *Presumption*, one who presumes to find favor with God, in a way which his word does not promise, or expects salvation at the end, without the means prescribed by God for attaining it. O beware of these three sorts of professors, for they turn many aside. Real Christians are in danger of being seduced by them, if not of total destruction through their means.

it not been well if their crimes had been engraven on some pillar of iron or brass, and left here where they did their mischiefs, for a caution to other bad men?

GR.-H. So it is, as you may well perceive if you will go a little to the wall.

MER. No, no; let them hang, and their names rot, and their crimes live for ever against them: I think it is a high-favour that they are hanged before we came hither; who knows else what they might have done to such poor women as we are?—Then she turned it into a song, saying—

“ Now then you three hang there, and be a sign
 To all that shall against the truth combine.
 And let him that comes after fear this end,
 If unto pilgrims he is not a friend.
 And thou my soul, of all such men beware,
 That unto holiness opposers are.”

CHAPTER V.

THE PILGRIMS ASCEND THE HILL DIFFICULTY, PASS THE LIONS, AND ARRIVE AT THE HOUSE BEAUTIFUL.

THUS they went on till they came to the foot of the hill Difficulty, where again their good friend Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. (a) So he had them first to the spring: Lo, saith he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. (b) Thereat Mercy said, And why so envious, trow? But said the guide, It will do, if taken up, and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus therefore Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt had gone to the bottom, and then they drank thereof.*

Next he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths: two were here cast away when Christiana came by. And although you see these two ways are since stopped up

* This represents to us, that some preachers, as the prophet says, foul the water with their feet. Ezek. xxxiv. 18; that is, though they preach somewhat about Christ, and salvation by him, yet they so clog, mire, and pollute the stream of free grace, with pre-requisites, that a poor, thirsty soul cannot drink the water, nor allay his thirst with it; but is forced to let it stand, till these gross dregs sink to the bottom.

(a) Part I. p. 103—109.

(b) Ezek xxxiv. 18.

with chains, posts, and a ditch, yet they are they which will choose to adventure here, rather than take the pains to go up this hill.

CHR. "The way of transgressors is hard;"(a) it is a wonder that they can get into those ways without danger of breaking their necks.

GR.-H. They will venture ; yea, if at any time any of the King's servants do happen to see them, and doth call upon them, and tell them, that they are in the wrong ways, and do bid them beware of the danger, then they railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee ; but we will certainly do whatsoever thing goeth out of our mouths."(b) Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up ; yet they will choose to go there.*

CHR. They are idle ; they love not to take pains ; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written,—“The way of the slothful man is an hedge of thorns.”(c) Yea, they will rather choose to walk upon a snare, than to go up this hill and the rest of this way to the city.

Then they set forward, and began to go up the hill, and up the hill they went ; but before they got up to the top, Christiana began to pant, and said, I dare say this is a breathing hill ; no marvel if they that love their ease more than their souls, choose to themselves a smoother

* Examine, which do you like best, self-soothing or soul-searching doctrine ? Formalists and hypocrites love the former, and hate the latter.—But the sincere and upright are discovered by desiring to have their hearts searched to the quick, and their ways tried to the uttermost.

(a) Prov. viii. 15

(b) Jer. xlv. 16, 17.

(c) Prov. xv. 19.

way. Then said Mercy, I must sit down ; also the least of the children began to cry : Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand, and led him thereto.*

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat.— Then said Mercy, How sweet is rest to them that labour !(a) And how good is the Prince of pilgrims, to provide such resting places for them ! Of this arbour I have heard much ; but I never saw it before. But here let us beware of sleeping : for, as I have heard, for that it cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do ? What think you now of going on pilgrimage ? Sir, said the least, I was almost beat out of heart : but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is *To go down the hill is easy* : but James said (for that was his name,) The day is coming, when, in my opinion, going down the hill will be the hardest of all. 'Tis a good boy, said his master ; thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.†

* He who is a stranger to self-denial, knows not what this hill Difficulty means ; for the nearer to the arbour of Jesus's rest, the more difficulties in the way ; but the sweeter it is when attained.

† This is right ; when we are praised, to have a conscious blush, well knowing how much we have to be ashamed of. O cry to the Lord continually against spiritual pride, and for an humble heart, knowing thyself to be a poor sinner.

Come, said Christiana, will you eat a bit, to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his doors; he gave me also a piece of an honey-comb, and a little bottle of spirits. "I thought he gave you something," said Mercy, "because he called you aside." "Yes, so he did," said the other. "But," said Christiana, "it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion." Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Greatheart, "Sir, will you do as we?" But he answered, "You are going on pilgrimage, and presently I shall return; much good may what you have do to you. At home I eat the same every day." Now when they had eaten and drank, and had chatted a little longer, their guide said to them, "The day wears away; if you think good, let us prepare to be going." So they got up to go, and the little boys went before: but Christiana forgot to take her bottle of spirits with her; so she sent her little boy back to fetch it. Then said Mercy, "I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her; Sir, what is the cause of this?" So their guide made answer, and said, "The cause is sleep or forgetfulness: some sleep when they should keep awake: and some forget when they should remember; and this is the very cause, why often at the resting-places some pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes their rejoic-

ing ends in tears, and their sun-shine in a cloud: witness the story of Christian at this place.”*

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place rendered. The verses were—

“Let him that sees that stage take heed,
Upon his heart and tongue:
Lest if he do not, here he speed
As some have long agoe.”

The words underneath the verses were, “This stage was built to punish some upon, who, through *timorousness* or *mistrust*, shall be afraid to go further on pilgrimage: also on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey. †

Then said Mercy, This is much like to the saying of the Beloved, “What shall be given unto thee; or what shall be done unto thee, thou false tongue? sharp arrows of the mighty, with coals of the juniper.”(a)

So they went on till they came within sight of the lions.(b) Now Mr. Great-heart was a strong man, so he was not afraid of a lion: but yet when they were come

* Reader, mind this well; remember it often; and it will do thee good.

† Christians, take heed to your tongues. O beware, beware, lest in any wise, you make a false report of the good land, through fear or mistrust! The Lord notes what you boldly speak for his ways, and to his glory; and he marks your words which in any wise have a contrary tendency. The tongue is an unruly evil.

(a) Psal. cxx. 3, 4.

(b) Part I. p. 110

up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions; so they stept back and went behind. At this their guide smiled, and said, "How now, my boys; do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?"

Now as they went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one, that it seems had taken upon him to back the lions; and he said to the pilgrims' guide, "What is the cause of your coming hither?" Now the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims; and he was of the race of the giants.*

Then said the pilgrims' guide, "These women and children are going on pilgrimage; and this is the way they must go, and go it they shall, in spite of thee and the lions."

GRIM. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Then said Christiana, "Though the high ways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it

* Who is this giant Grim, who backs the lions, and terrifies the hearts of pilgrims with a sense of danger in the right way to the kingdom? It is an evil heart of unbelief. This Great-heart will fight with, and conquer. O how does unbelief multiply dangers, and magnify difficulties; call up fear, and deject our hearts! Unbelief makes every danger wear a grim, and terrible aspect. The only weapon to slay this enemy is the sword of the Spirit, which is the word of God. Eph. vi. 17.

must not be so now I am risen; "Now I am risen a mother in Israel." (a)

Then he swore by the lions, but it should: and therefore bid them turn aside, for they should not have passage there. But their guide made first his approach unto Grim, and laid so heavily on him with his sword, that he forced him to retreat.

Then said he that attempted to back the lions, "Will you slay me upon mine own ground."

GR.-H. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of the lions.—And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously, that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing.* Wherefore, when old Grim that intended to back them, was dead, Great-heart said to the pilgrims, "Come now, and follow me, and no hurt shall happen to you from the lions." They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die, but they all got by without further hurt.

Now, when they were within sight of the porter's lodge, they soon came up unto it; but they made the more haste

* How often, after we have fought with the courage of faith, and the resolution of hope, and have overcome a grim enemy, have we seen the fiercest of our enemies chained by the power of God, so as not to have the least power to hurt us? O pilgrim! it is sweet to reflect, that every lion-like foe is under the control of thy God, and cannot come one link of their chain nearer to thee than thy Lord will permit.

(a) Judges v. 6, 7.

after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cried, "Who is there?" But as soon as the guide had said, "It is I," he knew his voice, and came down (for the guide had oft before that come thither as a conductor of pilgrims.) When he was come down, he opened the gate, and, seeing the guide standing just before it (for he saw not the women, for they were behind him,) he said unto him, How now, Mr. Great-heart, what is your business here so late at night? "I have brought," said he, "some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that used to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety."*

POB. Will not you go in, and stay till morning?

GR.-H. No. I will return to my Lord to-night.

CHR. Oh, Sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Then said Mercy, Oh that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend or defender?

Then said James, the youngest of the boys, Pray, Sir,

* How mindful is our Lord of us! How gracious is he to us! What blessed provisions doth he make for us! If pilgrims are attacked by Giant Grim, and terrified with the sight of lions, they may be sure, that it is only a prelude to some sweet enjoyment of the Lord's love, and that they are near to some sweet asylum, some sanctuary of rest, peace and comfort.

be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

GR.-H. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present I must withdraw; and so good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, asked Christiana of her country, and of her kindred: and she said, "I came from the city of Destruction; I am a widow woman, and my husband is dead; his name was Christian, the pilgrim." "How!" said the porter, "was he your husband?" "Yes," said she, "and these his children; and this" (pointing to Mercy,) "is one of my townswomen." Then the porter rang his bell, as at such time he is wont, and there came to the door one of the damsels, whose name was Humble-mind. And to her the porter said, "Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage." She went in, therefore, and told it. But, oh, what noise for gladness was therein, when the damsel did but drop that out of her mouth!

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, "Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman, come in, with all that are with thee." So she went in, and they followed her that were her children and her companions. Now when they were gone in, they were had into a large room, and bid to sit down: so they sat down, and the chief of the house were called to see and welcome the guests.--

Then they came in, and, understanding who they were, did salute each other with a kiss, and said, "Welcome, ye vessels of the grace of God, welcome unto us who are your faithful friends."*

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of a fight, and the terrible lions, they desired, as soon as might be, to prepare to go to rest. "Nay," said those of the family, "refresh yourselves with a morsel of meat:" for they had prepared for them a lamb, with the accustomed sauce thereto.†(a) For the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. "But let us," said Christiana, "if we may be so bold as to choose, be in that chamber that was my husband's when he was here." So they had them up thither, and they all lay in a room.‡(b) When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

CHR. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

MER. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.‡

* Here is a blessed mark of being vessels of the grace of God, when we delight in the sight of, salute and welcome others in the way to Zion, and mutually have our hearts and affections drawn out to each other in love. O how sweet is the fellowship of pilgrims below! what must it be above! Infinitely above conception. Lord, fire our souls with the thought of ever being with thee and each other in thy kingdom.

† The Lamb is the food of pilgrims, and the end of their conversation. Reader, can you feed upon Christ by faith? Is the Lamb the nourishment of thy soul, and the portion of thy heart? Canst thou say from sweet and blessed experience, his flesh is meat indeed, and his blood is drink indeed? Is it thy delight to think of him, hear of him, speak of him, abide in him, and live upon him? O bless him, and praise him for his mercy.

‡ Pray, mind the above sweet note, "Christ's bosom is for all pilgrims." It is there the weary find rest, and the burdened soul ease. O for more

(a) Exod. xii. 6

(b) John i. 29.

CHR. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him ; and yet now I believe I shall !

MER. Hark, don't you hear a noise ?

CHR. Yes, 'tis, as I believe, the noise of music, for joy that we are here.

MER. Wonderful ! Music in the house, music in the heart, and music also in heaven, for joy that we are here !*

Thus they talked awhile, and then betook themselves to sleep. So in the morning when they were awaked, Christiana said to Mercy, " what was the matter that you did laugh in your sleep to-night ? I suppose you was in a dream."

MER. So I was, and a sweet dream it was ; but are you sure I laughed ?

CHR. Yes ; you laughed heartily : but pr'ythee, Mercy, tell me thy dream.

MER. I was a dreaming that I sat all alone in a solitary place, and was bemoaning the hardness of my heart.— Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, " Mercy, what aileth thee ?" Now when he had heard me make my complaint, he said,

reclinings of soul upon the precious bosom of our dear Lord ! We can be truly happy no where else.

* O what precious harmony is this ! how joyful to be the subjects of it, and to join in it ! The free sovereign grace of God is the delightful theme : and glory to God in the highest, the universal chorus. It is the wonder and joy of sinners on earth, and of angels in heaven.

“Peace be to thee:” he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain upon my neck, and ear-rings in mine ears, and a beautiful crown upon my head.^(a) Then he took me by the hand, and said, “Mercy, come after me.” So he went up, and I followed, till we came at a golden gate. Then he knocked: and, when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, “Welcome, daughter.” The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?*

CHR. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you shall find the second at last. “God speaks once, yea, twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed.”^(b) We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oft-times wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.†

* Pray observe this dream: it is a most precious one indeed. We find it true in the broad day of sweet experience; for then it is we get the most blessed visits from our Lord, when we get by ourselves and bemoan the deadness of our poor hearts. True, we may be laughed at, called fools, and despised by the profane and self-righteous, who do not feel the hardness of their hearts, nor bemoan themselves for it; yet the loving, compassionate, tender-hearted Saviour, is ever near to us, he feels for us, sympathizes with us, will manifest himself to us, and revive us with the sense of peace, the joy of hope, and the comforts of love.

† O how blessed are they who are watching and waiting continually to hear the small still voice of the Spirit, speaking rest and peace to their

(a) Ezek. xvi. 8—13.

(b) Job xxxiii. 14—16.

MER. Well, I am glad of my dream, for I hope, ere long, to see it fulfilled, to the making of me laugh again.

CHR. I think it is now high time to rise, and to know what we must do.

MER. Pray, if they advise us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay a while here, to grow better acquainted with these maids; methinks Prudence, Piety, and Charity, have very comely and sober countenances.

CHR. We shall see what they will do.—So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, if you will be persuaded to stay here awhile, you shall have what the house will afford.

Ay, and that with a very good will, said Charity.—So they consented, and staid there about a month or above, and became very profitable one to another. And, because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them; so she gave her free consent, Then she began with the youngest, whose name was James. And she said, "Come, James, canst thou tell me who made thee?"

JAM. God the Father, God the Son, and God the Holy Ghost.

PRUDE. Good boy. And canst thou tell who saved thee?

JAM. God the Father, God the Son, and God the Holy Ghost.

souls by the blood of the Lamb! O how condescending is our Lord, thus to visit us, and converse with us in the way to his kingdom!

PRUD. Good boy still. But how doth God the Father save thee?

JAM. By his grace.

PRUD. How doth God the Son save thee?

JAM. By his righteousness, and blood, and death, and life.

PRUD. And how doth God the Holy Ghost save thee?

JAM. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, you are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Then she said, come Joseph, (for his name was Joseph,) will you let me catechise you?

Jos. With all my heart.

PRUD. What is man?

Jos. A reasonable creature, made so by God, as my brother said.

PRUD. What is supposed by this word, *saved*?

Jos. That man by sin has brought himself into a state of captivity and misery.

PRUD. What is supposed by his being saved by the Trinity?

Jos. That sin is so great and mighty a tyrant, that none can pull us out of its clutches, but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

PRUD. What is God's design in saving poor man?

Jos. The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creature.

PRUD. Who are they that must be saved?

Jos. Those that accept of his salvation.

PRUD. Good boy, Joseph; thy mother hath taught

thee well, and thou hast hearkened to what she has said unto thee.

Then said Prudence to Samuel (who was the eldest son but one,) Come, Samuel, are you willing that I should catechise you also?

SAM. Yes, forsooth, if you please.

PRUD. What is heaven?

SAM. A place and state most blessed, because God dwelleth there.

PRUD. What is hell?

SAM. A place and state most woful, because it is the dwelling-place of sin, the devil, and death.

PRUD. Why wouldst thou go to heaven?

SAM. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

PRUD. A very good boy, and one that has learned well.—Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come Matthew, shall I also catechise you?

MAT. With a very good will.

PRUD. I ask, then, if there was ever any thing that had a being antecedent to, or before God?

MAT. No; for God is eternal; nor is there any thing excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

PRUD. What do you think of the Bible?

MAT. It is the holy word of God.

PRUD. Is there nothing written there but what you understand?

MAT. Yes, a great deal.

PRUD. What do you do when you meet with places therein that you do not understand?

MAT. I think God is wiser than I. I pray also that he will please to let me know all therein, that he knows will be for my good.*

PRUD. How believe you, as touching the resurrection of the dead?

MAT. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account:—First, because God has promised it:—secondly, because he is able to perform it.†

Then said Prudence to the boys, You must still hearken to your mother for she can learn you more. You must also diligently give ear to what good talk you shall hear from others: for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book, that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here and shall be glad if you will ask me questions that tend to godly edifying.

* Though this is answered with the simplicity of a child; yet it is, and ever will be the language of every father in Christ. Happy those whose spirits are cast into this humble blessed mould! O that this spirit may accompany us in all our researches, in all our ways, and through all our days.

† Here is the foundation of faith, and the triumph of hope, God's faithfulness to his promise, and his power to perform. Having these to look to, what should stagger our faith, or deject our hope? We may, we ought to smile at all carnal objections, and trample upon all corrupt reasonings.

CHAPTER VI.

MR. BRISK PAYS HIS ADDRESSES TO MERCY—MATTHEW
TAKEN ILL, BUT RECOVERS, &c.

NOW by that these pilgrims had been at this place a week Mercy had a visitor that pretended some good will unto her, and his name is Mr. Brisk, a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her.—Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was, to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. “I will warrant her a good house-wife,” quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him; for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.*

Prudence then replied, that there needed no great mat-

* Most blessed resolution! Ah, pilgrims, if you were more wary, how many troubles would you escape, and how much more happy would you be in your pilgrimage? It is for want of this wisdom, that many bring evil upon themselves.

ter of discouragement to be given to him ; for continuing so, as she had begun, to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a making of things for the poor. Then said he, "What, always at it?" "Yes," said she, "either for myself or for others." "And what canst thou earn a day?" quoth he. "I do these things," said she, "that I may be rich in good works, laying a good foundation against the time to come, that I may lay hold of eternal life."^(a) "Why pr'ythee, what dost thou do with them?" said he. "Clothe the naked," said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.*

When he had left her, Prudence said, Did I not tell thee, that Mr. Brisk would soon forsake thee? yea, he will raise up an an ill report of thee : for, notwithstanding his pretence to religion, and his seeming love to *mercy*, yet *mercy* and he are of tempers so different, that I believe they will never come together.

MER. I might have had husbands before now, though I spoke not of it to any ; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

PRUD. Mercy in our days is little set by, any further than as to its name ; the practice, which is set forth by the conditions, there are but few that can abide.

* How easily are the best of characters traduced, and false constructions put upon the best of actions? Reader, is this your lot also? Mind your duty. Look to your Lord. Persevere in his works and ways ; and leave your character with him, to whom you can trust your soul. For if God be for us, who shall be against us? Whall shall harm us, if we be followers of that which is good?

(a) 1 Tim. vi. 17—19.

Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband : for I cannot change my nature ; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister, named Bountiful, married to one of these churls : but he and she could never agree ; but, because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

PRU. And yet he was a professor, I warrant you !

MER. Yes, such a one as he was, and such as the world is now full of : but I am for none of them all.*

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled, as it were, both ends together.† There dwelt also not far from thence, one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came : when he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, “What diet has Matthew of late fed upon ?” “Diet !” said Christiana ; “nothing but what is wholesome.” The physician answered, “This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die.”

* Though we are to beware of a censorious spirit in regard to professors, yet when they give evidence by their walk, that they are not what they profess to be, holy followers of the Lamb, we are by no means to be deceived by them. For we have an unerring rule laid down by our Lord, to judge of them, “ye shall know them by their fruits.” Matt. vii. 16 ; yea, and we ought to be faithful to them too, by reproving them in the spirit of humility and love.

† See the effects of sin. It will pinch and gripe the conscience, and make the heart sick.

Then said Samuel, mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and did eat.*

True, my child, said Christiana, he did take thereof, and did eat; naughty boy as he was, I chid him, and yet he would eat thereof.

SKILL. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.†

Then Christiana began to cry; and she said, "O naughty boy! and O careless mother! what shall I do for my son?"

SKILL. Come, do not be too dejected; the boy may do well again, but he must purge and vomit.

CHR. Pray, Sir, try the utmost of your skill with him, whatever it costs.

SKILL. Nay, I hope I shall be reasonable.—So he made him a purge, but it was too weak; it was said, it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c.(a) When Mr. Skill had seen that that purge was too weak, he made him one to the purpose: it was made *ex carne et sanguine*

* Observe how useful pilgrims are to each other, in faithfully reminding of their conduct. Though this sin was committed some time past, and neither Matthew nor his mother thought of it; yet it must be brought to light, and repented of.

† Here is conviction for the mother, in not warning of sin, and chiding for it. She takes it home, falls under the sense of it, and is grieved for it. A tender conscience is a blessed sign of a gracious heart. Ye parents, who

(a) Heb. ix. 13—19. x. 1—4.

Christi :*(a) you know, physicians give strange medicines to their patients :) and it was made up into pills, with a promise or two, and a proportionable quantity of salt.(b) Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance. (c) When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he should be pulled in pieces. "Come, come," said the physician, "you must take it." "It goes against my stomach," said the boy. "I must have you take it," said his mother. "I shall vomit it up again," said the boy. "Pray, Sir," said Christiana to Mr. Skill, "how does it taste?" "It has no ill taste," said the doctor; and with that she touched one of the pills with the tip of her tongue. "Oh, Matthew," said she, "this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it." So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and to rest quietly; it put him into a fine heat and breathing sweat, and rid him of his gripes.†

So in a little time he got up, and walked about with a

know the love of Christ, watch over your children; see to it, lest ye smart for their sins, in not warning and teaching them, that the fear of the Lord is to depart from all evil; yea, to abstain from the very appearance of it

* Mr Bunyan's great modesty and humility are truly admirable; though he quotes Latin, yet as he did not understand it, he tells us in the margin, "the Latin I borrow." The English is, "Of the flesh and of the blood of Christ." This is the only potion for sin-sick souls. Feeding upon Christ's flesh and blood by faith, keeps us from sinning, and when sick of sin, these, and nothing but these, can heal and restore us. Yet there is in our nature an unaccountable reluctance to receive these, through the unbelief which works in us. So Matthew found it

† See the blessed effects of receiving Christ, when under the sense of sin, and distress for sin. O what a precious Saviour is Jesus! what efficacy is there in his blessed flesh, and precious blood, to purge the conscience

staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So, when the boy was healed, Christiana asked Mr. Skill, saying, "Sir, what will content you for your pains and care to me, and of my child?" And he said, "You must pay the Master of the College of Physicians according to the rules made in that case, and provided." (a)

But, Sir, said she, what is this pill good for else?

SKILL. It is an universal pill; it is good against all diseases that pilgrims are incident to; and, when it is well prepared, will keep good time out of mind

CHR. Pray, Sir, make me up twelve boxes of them; for, if I can get these, I will never take other physic.

SKILL. These pills are good to prevent diseases, as well as to cure when one is sick.* Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever. (b) But good Christiana, thou must give these pills no other way, but as I have prescribed: for if you do, they will do no good. So he gave unto Christiana physic for herself and her boys, and for Mercy; and bid Matthew take heed how he eat any more green plumbs; and kissed him, and went his way.

It was told you before that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

from guilt. It is this sense of Christ's love and grace, which heals, restores, and makes our hearts happy and joyful in God!

* O pilgrims, let not a day pass without having recourse to the life and death of the Son of God, and live by faith upon him, who shed his blood to save us, and gives his flesh to nourish us, and who says, "My flesh is meat indeed, and my blood is drink indeed."

(a) Heb. xlii. 11—15.

(b) John vi. 58.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

PRUD. To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

MAT. Why does physic, if it does good, purge, and cause to vomit?

PRUD. To show, that the word, when it works effectually, cleanseth the heart and mind. For, look, what the one doeth to the body, the other doeth to the soul.

MAT. What should we learn by seeing the flame of our fire go upwards? And by seeing the beams and sweet influences of the sun strike downwards?

PRUD. By the going up of the fire, we are taught to ascend to heaven, by fervent and hot desires. And by the sun sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

MAT. Where have the clouds their water?

PRUD. Out of the sea.

MAT. What may we learn from that?

PRUD. That ministers should fetch their doctrine from God.

MAT. Why do they empty themselves upon the earth?

PRUD. To show, that ministers should give out what they know of God to the world.

MAT. Why is the rainbow caused by the sun?

PRUD. To show, that the covenant of God's grace is confirmed to us in Christ.

MAT. Why do the springs come from the sea to us through the earth?

PRUD. To show, that the grace of God comes to us through the body of Christ.

MAT. Why do some of the springs rise out of the top of high hills?

PRUD. To show, that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

MAT. Why doth the fire fasten upon the candlewick?

PRUD. To show, that unless grace doth kindle upon the heart, there will be no true light of life in us.

MAT. Why is the wick, and tallow, and all, spent to maintain the light of the candle?

PRUD. To show, that body and soul, and all, should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

MAT. Why doth the pelican pierce her own breast with her bill?

PRUD. To nourish her young ones with her blood, and thereby to show that Christ the blessed, so loveth his young, his people, as to save them from death by his blood.

MAT. What may one learn by hearing of the cock crow?

PRUD. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also, that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, "It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of our way." "Good boy," said she, "I had almost forgot." So she drew up a petition, and prayed Mr. Watchful the porter, to send it

by some fit man, to her good friend Mr. Interpreter ; who, when it was come, and he had seen the contents of the petition, said to the messenger, " Go tell them that I will send him."

When the family where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King, for sending of them such profitable guests as these. Which done, they said unto Christiana, " And shall we not show thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art on the way?" So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve ate of, and that she also did give to her husband, and that for the eating of which, they were both turned out of Paradise ; and asked her, " What she thought that was?" Then Christiana said, " It is food or poison, I know not which." So they opened the matter to her, and she held up her hands and wondered.*(a)

Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked, and looked to see the angels go up ; so did the rest of the company.(b) Then they were going into another place, to show them something else : but James said to his mother, " Pray bid them stay a little longer, for this is a curious sight." So they turned again, and stood feeding their eyes on this so pleasant a prospect.—After this they had them into a

* It is not enough that the Holy Spirit convinces us of sin, previous to our first setting out on pilgrimage, and makes us sensible of our want of Christ, but he also keeps up a sight and sense of the evil of sin, in its original nature, as well as our actual transgressions. This often makes us wonder at sin, at ourselves, and at the love of Christ in becoming a sacrifice for our sins.

(a) Gen. iii. 1—6. Rom. vii. 24.

(b) Gen. xxviii. 12.

place, where there did hang up a *golden anchor*: so they bid Christiana take it down; for, said they, you shall have it with you, for it is of absolute necessity that you should, that you may lay hold of that within the veil, and stand steadfast in case you should meet with turbulent weather:—so they were glad thereof.*(a)—Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day.—When they had seen it, they held up their hands, and blessed themselves, and said, “Oh what a man for love to his Master, and for denial to himself, was Abraham!” After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals; so she played upon them, and turned what she had showed them into this excellent song, saying,

“Eve’s apple we have showed you;
 Of that be you aware;
 You have seen Jacob’s ladder too,
 Upon which angels are:
 An anchor you received have;
 But let not this suffice,
 Until with Abra’am you have gave
 Your best for sacrifice.”

Now about this time one knocked at the door: so the porter opened, and, behold, Mr. Great-heart was there!

* This is the anchor of hope. This keeps the soul safe, and steady to Jesus, who is the alone object of our hope. Hope springs from faith. It is an expectation of the fulfilment of those things that are promised in the word of truth, by the God of all grace. Faith receives them, trusts in them, relies upon them, and hope waits for the full accomplishment and enjoyment of them.

(a) Joel iii. 16. Heb. vi. 19

But when he was come in, what joy was there ! for it came now afresh again into their minds, how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates ; he also sent the boys some figs and raisins ; to refresh you in your way.*

Then they addressed themselves to their journey ; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter, if any of late went by. He said, No, only one, some time since, who also told me, that of late there had been a great robbery committed on the King's highway, as you go : but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid ; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have showed to me since I came hither ; and also that you have been so loving and kind to my children ; I know not how to gratify your kindness : wherefore, pray, as a token of my respects to you, accept of this small mite. So she put a gold angel† in his hand : and he made her a low obeisance, and said, " Let thy garments be always white, and let thy head want no ointment. Let Mercy live and

* O how reviving and refreshing are those love-tokens from our Lord ! Great-heart never comes empty-handed. He always inspires with courage and confidence.

† No wonder that the pilgrims were thankful for their kind entertainment, or that they testified their esteem of the gospel, and its glorious Author, by the present they made to the porter ; for says St. Paul, in behalf of the ministers of the word, " If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ?"

not die, and let not her works be few." And to the boys he said, "Do you flee youthful lusts, and follow after godliness with them that are grave and wise ; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded."—So they thanked the porter, and departed.

CHAPTER VII.

THE PILGRIMS PURSUE THEIR JOURNEY. AND PASS THROUGH
THE VALLEY OF HUMILIATION, AND OF THE SHADOW OF
DEATH.

NOW I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas ! I have forgot what I intended to bestow upon Christiana and her companions ; I will go back and fetch it. So she ran and fetched it. When she was gone, Christiana thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these :

“Through all my life thy favour is
So frankly show'd to me,
That in thy house for evermore
My dwelling-place shall be.”

And listening still she thought she heard another answer it, saying,

For why ! The Lord our God is good,
His mercy is for ever sure :
His truth at all times firmly stood,
And shall from age to age endure.”

So Christiana asked Prudence what it was that made those curious notes. They are, said she our country birds : they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all the day long. I

often, said she, go to hear them: we also oft-times keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods and groves, and solitary places, places desirous to be in.*(a)

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance, for thy edification and comfort.

Now they began to go down the hill to the valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful; so they got down pretty well. When they were down in the valley,† Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had the great fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have Mr. Great-heart here to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. Great-heart, We need not be so afraid

* You see these joyful notes spring from a sense of nearness to the Lord, and a firm confidence in his divine truth and everlasting mercy. O when the Son of righteousness shines warmly on the soul, and gives us clearly to see these, it makes the pilgrims sing most sweetly, and shout most joyfully indeed. These songs approach very nearly to the heavenly music in the realm of glory.

† After being thus highly favoured with sensible comforts in the views of faith, the comforts of hope, and the joys of love; see the next step those pilgrims are to take; it is down the hill Difficulty, into the valley of Humiliation. What doth this place signify? A deep and abiding sight and sense of ourselves; of our ruined state, lost condition, and desperate circumstances, as fallen sinners.

of this valley, for here is nothing to hurt us, unless we procure it ourselves. It is true, Christian did meet here with Apollyon, with whom he had also a sore combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there, must look for combats here. (a) And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such an one, in such a place, are of opinion that that place is haunted with some foul fiend, or evil spirit; when, alas! it is for the fruit of their doing, that such things do befall them there.*

This valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account, why Christian was so hardly beset in this place.

Then James said to his mother, "Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is." So they went, and found there written, "Let Christian's slips, before he came hither, and the burden that he met with in this place, be a warning to those that come after." "Lo," said their guide, "did I not tell you that there was something hereabouts, that would give intimation of the reason why Christian was so hard beset in this place?" Then, turning to Christiana, he said, no disparagement to Christian,

* What a great blessing it is to have Great-heart in the Valley of Humility! How sad is it for pilgrims to procure evils for themselves by their sin and folly! How joyful is it to know that, "like as a father pitieth his children, so the Lord pitieth them who fear him!" Ps. ciii. 13. Yet if we slip, we shall be sure to smart. If we do not hold fast faith, hope, love, and obedience, Satan will attack, distress us in some sort, and prevail against us, and then we shall bring up an evil report of the safe and fruitful valley of Humiliation.

more than to many others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy: let Him that dwelleth above, grant that we fare no worse, when we come to be tried, than he!

But we will come again to this valley of Humiliation.—It is the best and most fruitful piece of ground in all these parts.—It is a fat ground; and, as you see, consisteth much in meadows; and if a man was to come here in the summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is; also how beautiful with lilies.^(a) I have also known many labouring men that have got good estates in this valley of Humiliation; (for “God resisteth the proud, but giveth more grace to the humble;”) for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished, that the next way to their Father’s house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end.*

Now as they were going along, and talking, they espied a boy feeding his father’s sheep. The boy was in

* Though this valley of Humiliation may be very terrifying to pilgrims, after they have been favoured with peace and joy, and comforted by the views of faith and hope; yet it is a very safe place, and though at first entering into it, and seeing more of themselves than was ever before showed them, they may fear and tremble; yet after some time continuing here, they are more reconciled and contented; for here they find the visits of their Lord; and, in the depths of their humility, they behold the heights of his love, and the depths of his mercy, cry out, Though I am emptied of all, yet I have an inexhaustible fulness in Jesus, to supply me with all I want, and all I hope.

^(a) Sol. Song. ii. 1. James iv. 6. 1 Pet. v. 5.

very mean clothes, but of a fresh and well-favoured countenance ; and as he sat by himself he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith : so they hearkened, and he said,

“ He that is down, needs fear no fall ;
 He that is low, no pride :
 He that is humble ever shall
 Have God to be his guide.
 I am content with what I have,
 Little be it or much :
 And, Lord, contentment still I crave,
 Because thou savest such.
 Fulness to such a burden is
 That go on pilgrimage :
 Here little, and hereafter bliss,
 Is best from age to age.”^(a)

Then said the guide, Do you hear him ? I will dare to say this boy lives a merrier life, and wears more of the herb called *heart's ease* in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

In this valley our Lord formerly had his country house, he loved much to be here : he loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurrying of this life ; all states are full of noise and confusion, only the valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet with Apollyon, and to enter with him a brisk

(a) Heb. xiii. 5.

encounter; yet, I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life.*(a)

Did I say, our Lord had here in former days his country house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons for their maintenance by the way, and for their further encouragement to go on their pilgrimage.

Now, as they went on, Samuel said to Mr. Great-heart; "Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabouts was the fight? for I perceive this valley is large."

GR.-H. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, just beyond forgetful green. And indeed that place is the most dangerous place in all these parts: for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them.† This is the place also, where others have been hard put to it.—But more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle was there fought.

Then said Mercy, I think I am as well in this valley as

* Ever remember the word of our gracious Lord, "It is enough for the disciple that he be as his Master." If your Lord made it his chief delight to be in this valley of Humiliation, learn from his example to prize this valley. Though you may meet with an Apollyon, or a destroyer here; yet you are safe in the arms, and under the power of your all-conquering Lord; for though the Lord is high, yet hath he respect unto the lowly.

† O pilgrims, attend to this? Pride and ingratitude go hand in hand. Study, ever study the favours of your Lord: how freely they are bestowed upon you: and how utterly unworthy you are of the least of them.—Beware of *Forgetful Green*.

(a) Hos: ii. 4, 5.

I have been any where else in all our journey : the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels ; methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him : here one may think, and break at heart, and melt in one's spirit, until one's eyes become as "the fish-pools of Heshbon." They that go rightly through this "valley of Bacha, make it a well ; the rain," that God sends down from heaven upon them that are here, "also filleth the pools." This valley is that from whence also the King will give to them their vineyards ;(a) and they that go through it shall sing as Christian did, for all he met with Apollyon.

It is true, said their guide, I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look" (saith the King,) "even to him that is poor, and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place : on this ground Christian stood, and up there came Apollyon against him : and, look, did not I tell you, here is some of your husband's blood upon these stones to this day : behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts : see also how they did beat the ground with their feet as they fought, to make good their places against each other ; how also, with their by-blows, they did split the very

(a) Sol. Song. vii. 4. Ps. lxxxiv. 6. Hos. ii. 15

stones in pieces; verily Christian did here play the man, and showed himself as stout as Hercules could, had he been there, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called the valley of the Shadow of Death, unto which we shall come anon.* Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame throughout all ages.

So because it stood just on the way-side before them, they stepped to it and read the writing, which word for word was this:

“Hard by here was a battle fought,
 Most strange and yet most true;
 Christian and Apollyon sought
 Each other to subdue.
 The man so bravely play'd the man,
 He made the fiend to fly;
 Of which a monument I stand,
 The same to testify.”†

When they had passed by this place, they came upon the borders of the Shadow of Death, and this valley was longer than the other; a place also most strongly haunted with evil things, as many are able to testify: but these women and children went the better through it, because they had day-light, and because Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought

* If Satan be driven back from one attack, prepare for another. Bless God for your armour. Never put it off.

† Monuments of victory over Satan, are to God's glory, and are very animating and encouraging to those who come after. Proclaim, O Christians, your mercies with thankfulness, and your victories with shouts of humility, to the honour of the Captain of our salvation.

that they heard a groaning, as of dead men; a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment: These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, "Are we not yet at the end of this doleful place?" But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.*

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared; and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said, "Methinks, I see something yonder upon the road before us; a thing of a shape such as I have not seen." Then said Joseph, "Mother, what is it?" "An ugly thing, child; an ugly thing," said she. "But, mother, what is it like?" said he. "'Tis like, I cannot tell what," said she. "And now it is but a little way off." Then said she, "It is nigh."

"Well," said Mr. Great-heart, "let them that are most afraid, keep close to me." So the fiend came on,

* None know the distress, anguish, and fear, that haunt pilgrims in this valley, but those who have been in it. The hissings, revilings, and injections of that old serpent, with his infernal malice, seem to be let loose upon pilgrims in this valley. Asaph seems to be walking in this valley, when he says, "As for me, my feet were almost gone: my steps had well nigh slipt." Ps. lxxiii. 7.

and the conductor met it ; but when it was just come to him, it vanished to all their sights ; then remembered they what had been said some time ago ; “ Resist the devil, and he will flee from you.”*

They went therefore on, as being a little refreshed ; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something almost like a lion, and it came a great padding pace after ; and it had a hollow voice of roaring ; and at every roar that it gave, it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up ; and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on a pace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back and came no further.†(a)

Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way ; and, before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, “ Alas ! now what shall we do ? ” But their guide made answer, “ Fear not, stand still, and see what an end will be put to this also.” So they staid there, because their path was marred. They then also thought they did hear more apparently the noise and rushing of

* Let Satan appear in what shape he will, we ought ever to put on great heart and good courage. For the faith of what Jesus is to us, will inspire with these. Let us ever look to Christ our conqueror, and ever resist our adversary.

† Satan is often most dreadful at a distance, and courageously resisted when advanced nearer. This advice is ever needful : “ Be sober ; be vigilant.” These pilgrims did keep up their watch ; Satan did not come upon them unawares ; they heard his approach ; they were prepared for his attack ; lo, Satan drew back.

the enemies; the fire also, and smoke of the pit was much easier to be discerned.* Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here before now; Poor man! he went here all alone, in the night; he had night almost quite through the way: also these fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the valley of the Shadow of Death should mean until they come in themselves. "The heart knows its own bitterness; a stranger intermeddleth not with its joy." To be here is a fearful thing.†

GR.-H. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains: now it seems as if the earth with its bars were about us for ever. "But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God."‡ For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own saviour; but I trust we shall have a good deliverance. Come, pray for light to him that can lighten our darkness, and can rebuke not only these, but all the devils in hell.

So they cried and prayed, and God sent light and deliverance; for there was now no let in their way; no, not

* Awful walking, with a pit before us, and darkness around, and hell seeming to move from beneath to meet us! O what an unspeakable mercy, in such a distressing season, to have an almighty Saviour to look to, and call upon for safety and salvation! For "he will hear our cry and save us."

† To hear of the soul-distresses of others, is one thing: to experience them ourselves, is very different.

‡ This precious text, Isa. l. 10, has been a sheet anchor to many a soul under darkness and distress. Study it deeply

there, where but now they were stopt with a pit. Yet they were not got through the valley; so they went on still, and, behold, great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

O but (said one of the boys) it is not so bad to go through here, as it is to abide here always; and for aught I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.*

Well said, Samuel, quoth the guide; thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in my life. Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet, for we shall presently be among snares. So they looked to their feet and went on; but they were troubled much with the snares. Now when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn.— Then said the guide, That is one Heedless, that was going this way; he has lain there a great while: † There was one Take-heed with him when he was taken and slain; but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly

* Precious thought! under the worst and most distressing circumstances. Think of this. Their continuance is short. Their appointment love. And their end shall be crowned with glory.

† Heedless professors be warned. The doctrines of grace were never intended to lull any asleep in carnal security. If they do so by you, it is a sure sign, that what should have been for your health, proves an occasion of your falling.

venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped; but he was beloved of his God: also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of their way, and just there where Christian had seen the cave when he went by,^(a) out thence came forth Maul, a giant.—This Maul did use to spoil young pilgrims with sophistry, and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things! quoth the giant; you know what things; but I will put an end to your trade.* But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.)—Quoth the giant, You rob the country, and rob it with the worst of thieves. These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper, thou gatherest up women and children, and carriest them into a strange country, to the weakening of my Master's kingdom. But now Great-heart replied, I am a servant of the God of heaven: my business is to persuade sinners to repentance: I am commanded to do my endeavour to turn men, women, and children, from darkness to light, and from the power of Satan to God; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.†

* How many such giants have we in the present day, who deceive and beguile precious souls into a false and fatal security, by their smooth lectures on morality, and their avowed oppositions to the gospel of Christ, and the way to his kingdom.

† To awaken our souls, and lead them to Christ for life and salvation, is the blessed work of faithful ministers. In the spirit of love and meek

Then the giant came up, and Mr. Great-heart went to meet him; and as he went, he drew his sword, but the giant had a club. So without more ado they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried: so Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm; that he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling cauldron.

Then they sat down to rest them, but Mr. Great-heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.*

When they had rested them, and taken breath, they both fell to it again, and Mr. Great-heart with a full blow, fetched the giant down to the ground: Nay, hold, let me recover, quoth he. So Mr. Great-heart let him fairly get up: so to it they went again, and the giant missed but a little of breaking Mr. Great-heart's skull with his club.

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierced him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God, for the deliverance he had wrought.†

ness, they will contend for the faith, however they may be ill-treated for their work.

* The greatest heart cannot withstand without prayer, nor conquer without the almighty power of God. The belief of this will excite prayer.

† Many such a battle has been fought, and many such a victory obtained, since the reformation, over the enemies of our most holy faith.

The furious attack made by Maul the giant on the conductor, is to show us, that lively and active ministers of the gospel, who are zealous to win

When this was done, they among themselves erected a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read,

He that did wear this head was one
 That pilgrims did misuse;
 He stopt their way, he spared none,
 But did them all abuse;
 Until that I Great-heart arose,
 The pilgrims guide to be;
 Until that I did him oppose,
 That was their enemy.

souls, must expect the opposition of Satan and his emissaries. But must they therefore desist? God forbid! The Lord is on their side. Let them be accounted "kidnappers," and treated as enthusiasts: the Master whom they serve will succeed their endeavours; hear the prayers of his people; and make them more than conquerors. Thus were the pilgrims brought out of the valley; while danger and darkness rendered returning light, and the thoughts of heaven, the sweeter, and many thanksgivings redounded to the glory of God.

By glimm'ring hopes, and gloomy fears,
 We trace the sacred road;
 Through dismal deeps, and dangerous snares,
 We make our way to God.

Long nights and darkness dwell below.
 With scarce a twinkling ray;
 But the bright world to which we go,
 Is everlasting day.

CHAPTER VIII.

THE PILGRIMS OVERTAKE MR. HONEST, WHO RELATES HIS OWN EXPERIENCE, AND THAT OF MR. FEARING.

NOW I saw that they went to the ascent that was a little way off, cast up to be a prospect for pilgrims (that was the place from whence Christian had the first sight of Faithful his brother.)(a) Wherefore here they sat down, and rested: they also here did eat and drink, and made merry; for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide, If he had caught no hurt in the battle? Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my master and you, and shall be a means by grace, to increase my reward at last.

But was you not afraid, good Sir, when you saw him come with his club?*

It is my duty, said he, to mistrust my own ability, that I may have reliance on him that is stronger than all. But what did you think, when he fetched you down to the ground at the first blow? Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last.(b)

MATT. When you have all thought what you please,

* This club we may suppose to mean human power, under which many godly ministers in the last century suffered greatly. Blessed be God we have nothing of this to fear in our day.

(a) Part I. p. 141.

(b) 2 Cor. iv.

I think God has been wonderful good unto us, both in bringing us out of this valley, and delivering us out of the the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Then they got up, and went forward: now a little before them stood an oak, and under it, when they came to it, they found an old pilgrim fast asleep: they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, what's the matter? Who are you? And what is your business here?*

GR.-H. Come, man, be not so hot, here is none but friends; yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, My name is Great-heart, I am a guide of these pilgrims, which are going to the Celestial country.

HONEST. Then said Mr honest, I cry you mercy; I feared that you had been of the company of those that some time ago did rob Little-faith of his money, but now I look better about me, I perceive you are honest people.

GR.-H. Why, what would, or could you have done, or have helped yourself, if we indeed had been of that company.

HON. Done! Why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a

* A blessed sign of a watchful heart, ever alarmed at the fear of danger. Though he was found sleeping, yet he could say with the church, "My heart waketh." Song v. 2.

Christian can never be overcome unless he should yield of himself.*

GR.-H. Well said, father Honest, quoth the guide ; for by this I know that thou art a cock of the right kind, for thou hast said the truth.

HON. And by this also I know that thou knowest what true pilgrimage is ; for all others do think that we are the soonest overcome of any.

GR.-H. Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

HON. My name I cannot, but I came from the town of Stupidity ; it lieth about four degrees beyond the city of Destruction.

GR.-H. Oh ! are you that countryman ? then I deem I have half a guess of you ; your name is Old Honest, is it not ? So the old gentleman blushed, and said, not honest in the abstract, † but Honest is my name, and I wish that my nature may agree to what I am called.

HON. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place ?

GR.-H. I had heard of you before, by my master : for he knows all things that are done on the earth : But I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

HON. Yea, we lie more off from the sun, and so are

* Mind this. A Christian can never be overcome, unless he yields of himself. Then be most jealous over yourself, and most watchful against giving way to carnal reasonings, natural fears, and fleshly lusts.

† Every Christian is the subject of honesty and justice, uprightness and sincerity ; yet when we come to describe these virtues in the *abstract*, or what they really are in their strict purity, and utmost perfection, where is the Christian but must wear the conscientious blush as Honest did, under a sense of his imperfections ?

more cold and senseless ; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw ; and thus it has been with me.*

GR.-H. I believe it, father Honest, I believe it ; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

CHR. Then said Christiana, My name, I suppose, you have heard of ; good Christian was my husband, and these four were his children. But can you think how the old gentleman was taken, when she told him who she was ! He skipped, he smiled, and blessed them with a thousand good wishes, saying :

HON. I have heard much of your husband, and of his travels and wars which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world ; his faith, his courage, his enduring, and his sincerity under all, has made his name famous. Then he turned to the boys, and asked them of their names, which they told him : and then said he unto them, Matthew, be thou like Matthew the publican, not in vice, but in virtue.(a) Samuel, saith he, be thou like Samuel the prophet, a man of faith and prayer.(b) Joseph, saith he, be thou like Joseph in Potiphar's house, chaste, and one that flees from temptation.(c) And James, be thou like James the Just, and like

* This is the confession of an honest heart. It is never afraid of ascribing too much to the sovereignty of grace, nor of giving all the glory to the Sun of Righteousness, for shining upon, and melting down its hard, frozen soul. Here is no trimming between grace and nature.

(a) Matt. x. 3.

(b) Ps. xcix. 6

(c) Gen. xxxix

James the brother of our Lord.^(a) Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana,^(b) and with her sons. At that the old honest man said, Mercy, is thy name: by *mercy* shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the fountain of *mercy* in the face with comfort.

All this while the guide, Mr. Great-heart, was very well pleased, and smiled upon his companions.

Now as they walked together, the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

HON. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that I ever met with in all my days.*

GR.-H. I perceive you knew him; for you have given a very right character of him.

HON. Knew him! I was a great companion of his: I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

GR.-H. I was his guide from my master's house to the gate of the celestial city.

HON. Then you knew him to be a troublesome one.

GR.-H. I did so; but I could very well bear it; for men of my calling are oftentimes entrusted with the conduct of such as he was.

HON. Well then, pray let us hear a little of him, and how he managed himself under your conduct.

* Fearing pilgrims, though perplexed in themselves, and troublesome to others, are yet to be cherished and encouraged, as they have the root of the matter in them; faith in Jesus, hope towards God, fear of offending him, and a desire to walk in his ways, and please him. We must bear the burdens of such, and so fulfil the law of Christ. Gal. vi. 2.

(a) Acts i. 13. 14

(b) Ruth i. 16, 17.

GR.-H. Why he was always afraid he should come short whither he had a desire to go. Every thing frightened him that he heard any body speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond, for above a month together : nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand. He would not go back again neither.—The celestial city ! he said he should die if he came not to it ; and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way.—Well, after he had lain at the Slough of Despond a great while, as I have told you, one sun-shiny morning, I don't know how, he ventured, and so got over ; but when he was over he would scarce believe it. He had, I think, a *slough of despond* in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate (you know what I mean) that stands at the head of this way ; and there also he stood a good while, before he would venture to knock. When the gate was opened, he would give back, and give place to others, and say, that he was not worthy : for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking ; I dare say it would have pitied one's heart to have seen him ;—nor would he go back again.—At last he took the hammer that hanged at the gate in his hand, and gave a small rap or two ; then one opened to him, but he shrunk back as before. He that opened, stepped out after him, and said, “Thou trembling one, what wantest thou ?” With that he fell to the ground.—He that spake to him wondered to see him so faint. He said to him, “Peace be to thee ; up, for I have set open the door to thee ; come in, for thou art blessed.” With

That he got up, and went in trembling; and when that he was in, he was ashamed to show his face. Well, after that he had been entertained there awhile (as you know how the manner is,) he was bid to go on his way, and also told the way he should take. So he went till he came to our house: but as he behaved himself at the gate, so he did at my master the Interpreter's door. He lay thereabout in the cold a good while, before he would venture to call; yet he would not go back: and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my master, to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man! he was almost starved: yea, so great was his dejection, that, though he saw several others for knocking get in, yet he was afraid to venture. At last, I think, I looked out of the window, and, perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man! the water stood in his eyes: so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the things to our Lord; so he sent me out again to intreat him to come in; but, I dare say I had hard work to do it. At last, he came in; and, I will say that for my Lord he carried it wonderful loving to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comforted.—For my master, you must know, is one of very tender bowels, especially to them that are afraid: wherefore he

carried it so towards him, as might tend most to his encouragement. Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him ; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There I confess he desired to stay a little to look, and he seemed for a while after to be a little comforted. When we came at the hill Difficulty, he made no stick at that, nor did he much fear the lions : for you must know, that his trouble was not about such things as these ; his fear was about his acceptance at last.*

I got him in at the house Beautiful, I think, before he was willing ; also when he was in I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much for company ; he desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it : he also loved much to see ancient things, and to be pondering them in his mind. He told me afterward, that he loved to be in those two houses from which we came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.

When he went also from the house Beautiful, down the

* See all through this character, what a conflict there was between fear, and the influence of grace. Though it may not be the most comfortable, yet the end of Mr. Fearing was very joyful. O what a godly jealousy displayed itself all through his life ! Better this than proud, vain-glorious confidence.

hill, into the valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage, than he was in that valley.*

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley.(a) He would now be up every morning by break of day, tracing and walking to and fro in the valley.†

But when he was come to the entrance of the valley of the Shadow of Death, I thought I should have lost my man: not for that he had inclination to go back (that he always abhorred,) but he was ready to die for fear. "Oh, the hobgoblins will have me! the hobgoblins will have me?" cried he; and I could not beat him out on't. He made such a noise, and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us. But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it before or since. I suppose those here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all; we will therefore only mention a passage or two more. When he was come to Vanity Fair, I thought he would have fought with all the men in the fair: I feared there we should both have been knocked on the head, so hot was he against their fooleries.‡ Upon the enchanted ground, he also

* The valley of Humiliation suits well with fearing hearts.

† Fearing souls dwell much, early and late, in the valley of Meditation.

‡ Here is a glorious display of a fearing heart. Full of courage against evil, and fired with zeal for God's glory.

(a) Lam. iii, 27—29.

B b b

was very wakeful. But, when he was come at the river where was no bridge, there again he was in a heavy case: "Now, now," he said, "he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold." And here also I took notice of what was very remarkable—the water of that river was lower at this time than ever I saw it in all my life: so he went over at last, not much above wet-shod.* When he was going up to the gate, Mr. Great-heart began to take his leave of him, and to wish him a good reception above; so he said, "I shall, I shall;" then parted we asunder, and I saw him no more.

HON. Then, it seems, he was well at last?

GR.-H. Yes, yes, I never had a doubt about him; he was a man of a choice spirit: only he was always kept very low, and that made his life so burdensome to himself, and so very troublesome to others.(a) He was, above many, tender of sin; he was so afraid of doing injuries to others, that he would often deny himself of that which was lawful, because he would not offend.†(b)

HON. But what should be the reason that such a good man should be all his days so much in the dark?

GR.-H. There are two sorts of reasons for it; one is, The wise God will have it so; some must pipe, and some must weep:(c) now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than notes of other music are; though indeed, some say, the bass is the ground of

† O how glorious is our Lord! as thy day is. O pilgrim, so shall thy strength be. Even the river of death, though there be no bridge to go over, yet faith makes one: and the Lord of faith makes the waters low, to suit the state of his beloved ones.

* O this is a blessed spirit! Ye who are strong in the Lord, and in the power of his might, study to excel herein.

(a) Ps. lxxxviii. (b) Rom. xiv. 11. 1 Cor. viii. 13. (c) Matt. xi. 16—18.

music. And, for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr Fearing, he could play upon no other music but this, till towards his latter end.

[I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because, in the book of Revelations, the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne.](a)

HON. He was a very zealous man, as one may see by what relation you have given of him. Difficulties, lions, or Vanity Fair, he feared not at all: it was only sin, death, and hell, that were to him a terror; because he had some doubts about his interest in that celestial country.*

GR.-H. You say right; those were the things that were his troubles; and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit, as to the practical part of a pilgrim's life. I dare believe, that, as the proverb is, "He could have bit a fire-brand, had it stood in his way;" but those things, with which he was oppressed, no man ever yet could shake off with ease.

Then said Christiana, this relation of Mr. Fearing has

* Here is a very striking lesson for professors. Talk not of your great knowledge, rich experience, comfortable frames and joyful feelings; all are vain and delusive, if the gospel has not a holy influence upon your practice. On the other hand be not dejected, if you are not as yet favoured with these; for if a holy fear of God, and a godly jealousy over yourselves, possess your heart, verily, you are a partaker of the grace of Christ, and if faithful, soon you shall exult in the sunshine of his love.

(a) Rev. viii. xiv. 2, 3.

done me good: I thought nobody had been like me; but I see there was some resemblance betwixt this good man and I: only we differ in two things: his troubles were so great, that they brake out; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my troubles were always such as made me knock the louder.

MER. If I might also speak my mind, I must say, that something of him has also dwelt in me; for I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been at the loss of other things. O thought I, may I have the happiness to have a habitation there, it is enough, though I part with all the world to win it.

Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me?

No fears, no grace, said James. Though there is not always grace where there is the fear of hell; yet, to be sure, there is no grace where there is no fear of God.

GR.-H. Well said, James; thou hast hit the mark; for, "the fear of God is the beginning of wisdom;" and to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him his farewell.

"Whilst, Master Fearing, thou didst fear
 Thy God, who wast afraid
 Of doing any thing, while here,
 That would have thee betray'd:
 And didst thou fear the lake and pit?
 Would others did so too!
 For, as for them, that want thy wit,
 They do themselves undo."

CHAPTER IX.

THE CHARACTER OF MR. SELF-WILL.

NOW I saw that they all went on in their talk ; for, after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest ; but I persuade myself, he never came in at the gate that stands at the head of the way.

GR.-H. Had you ever any talk with him about it ?

HON. Yes, more than once or twice : but he would always be like himself, *self-willed*. He neither cared for man, nor argument, nor example ; what his mind prompted him to, that he would do ; and nothing else could he be got to.*

GR.-H. Pray what principles did he hold ? for I suppose you can tell.

HON. He held, that a man might follow the vices as well as the virtues of the pilgrims ; and that if he did both, he should be certainly saved.

GR.-H. How ! if he had said, it is possible for the best to be guilty of the vices as well as partake of the virtues of pilgrims, he could not much have been blamed. For indeed we are exempted from no vice absolutely, but on condition that we watch and strive.† But this, I perceive is not the thing : but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

* Self-will ever accompanies ignorance of ourselves, and of the truth ; and is generally attended with licentious principles and practices.

† This is a solid scriptural definition ; pray mind it. Here it is evident a condition must be admitted ; and happy is the Christian who keeps closest to these conditions, in order to enjoy peace of conscience, and joy of heart in Christ.

HON. Ay, ay, so I mean ; and so he believed and practised.

GR.-H. But what grounds had he for so saying ?

HON. Why, he said he had the scripture for his warrant.

GR.-H. Pr'ythee, Mr. Honest, present us with a few particulars.

HON. So I will. He said, to have to do with other men's wives, had been practised by David, God's beloved ; and therefore he could do it. He said, to have more women than one, was a thing that Solomon practised ; and therefore he could do it. He said, that Sarah, and the godly midwives of Egypt lied, and so did Rahab ; and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the owner's ass ; and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation ; and therefore he could do so too.*

GR.-H. Highly base indeed ! and are you sure he was of this opinion ?

HON. I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

GR.-H. An opinion that is not fit to be with any allowance in the world !

HON. You must understand me rightly ; he did not say that any man might do this ; but that those, that had the virtues of those that did such things, might also do the same.

GR.-H. But what more false than such a conclusion ?

* That heart, which is under the teaching and influence of the grace of God, will detest such horrid notions, and cry out against them ; God forbid that ever I should listen one moment to such diabolical sentiments ! for they are hatched in hell, and propagated on earth, by the father of lies.

for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind ; or if, because a child, by the blast of wind, or for that it stumbled at a stone, fell down, and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein.—Who could have thought that any one could so far have been blinded by the power of lust ? But what is written must be true : “ they stumbled at the word, being disobedient ; whereunto also they were appointed.”^(a) His supposing that such may have the godly man’s virtues, who addict themselves to his vices, is also a delusion as strong as the other. It is just as if the dog should say, “ I have, or may have the qualities of a child, because I lick up its stinking excrements.” “ To eat up the sin of God’s people,”^(b) is no sign of one that is possessed with their virtues. Nor can I believe, that one that is of this opinion, can at present have faith or love in him.—But I know you have made strong objections against him ; pr’ythee what can he say for himself ?

HON. Why, he says, to do this by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

GR.-H. A very wicked answer ; for, though to let loose the bridle to lusts, while our opinions are against such things, is bad ; yet to sin, and plead a toleration so to do, is worse : the one stumbles beholders accidentally, the other leads them into the snare.

HON. There are many of this man’s mind, that have not this man’s mouth ; and that makes going on pilgrimage of so little esteem as it is.

GR.-H. You have said the truth, and it is to be lament-

(a) Peter ii. 8.

(b) Hosea iv. 8.

ed; but he that feareth the King of paradise shall come out of them all.

CHR. There are strange opinions in the world: I know one that said it was time enough to repent when he came to die.

GR.-H. Such are not over-wise: that man would have been loth, might he have had a week to run twenty miles for his life, to have deferred that journey to the last hour of that week.

HON. You say right; and yet the generality of them that count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.*

I have seen some, that set out as if they would drive all the world afore them, who yet have, in a few days, died as they in the wilderness, and so never got sight of the promised land.—I have seen some, that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.—I have seen some, who have run hastily forward, that again have, after a little time, run as fast just back again.—I have seen some who have spoken very well of a pilgrim's life at first, that after a while, have spoken as much against it.—I have heard some, when they first set out for paradise, say positively, "There is such a place;" who, when they have been almost there, have come back again, and said, "There is none."—I have heard some vaunt what they would do, in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

* Pray, attentively mind, and deeply consider, the six following observations: they are just, they are daily confirmed to our observations, in the conduct of different professors. Study, and pray to improve them, to your soul's profit.

CHAPTER X.

THE PILGRIMS ARRIVE AT THE HOUSE OF GAIUS, WHERE
THEY ARE HOSPITABLY ENTERTAINED.

NOW as they were thus in their way, there came one running to meet them, and said, "Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you."

Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them. So they went on their way. Now they looked at every turning, when they should have met with the villains; but, whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.*

Christiana then wished for an inn for herself and her children, because they were weary. Then said Mr. Honest, "There is one a little before us, where a very honourable disciple, named Gaius, dwells."^(a) So they all concluded to turn in thither: and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking; for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night?

GAIUS. Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then was Christiana,

* It is a blessed thing to take every alarm, and to be on our guard. Hereby many dangers are avoided, and many evils prevented. Watch, is the word of the Captain of our salvation.

(a) Rom. xvi. 23.

Mercy, and the boys, more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Then said Mr. Great-heart, Good Gaius what hast thou for supper? for these pilgrims have come far to-day, and are weary.

It is late, said Gaius, so we cannot conveniently go out to seek food, but such as I have you shall be welcome to, if that will content you.

GR.-H. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims.—This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse: so they all said content.*

Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

GR.-H. The woman is the wife of one Christian, a pilgrim in former times; and these are his four children. The maid is one of her acquaintance; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps: yea, if they do but see any place where the old pilgrim

* How does this reprove many professors of this day, who frequently meet together, and that about every trifle, but have not one word to speak for precious Christ, his glorious truths, and holy ways!

hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Then said Gaius, Is this Christian's wife? and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors first dwelt at Antioch.^(a) Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the pilgrims, his ways and them that loved him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones.^(b) James, another of this generation, was slain with the edge of the sword.^(c) To say nothing of Paul and Peter, men anciently of the family from whence your husband came; there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the sea to be drowned. It would be impossible utterly to count up all that family, that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

GR.-H. Indeed, Sir, they are likely lads; they seem to choose heartily their father's ways.

(a) Acts xi. 26.

(b) Acts vii. 59, 60.

(c) Acts xii. 2.

GAI. That is what I said; wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth: wherefore let Christiana look out some damsels for her sons, to whom they may be betrothed, &c. that the name of their father and the house of his progenitors may never be forgotten in the world.

HON. It is pity his family should fall and be extinct.

GAI. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that's the way to uphold it.

And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, Take Mercy into a nearer relation to thee: if she will, let her be given to Matthew, thy eldest son: it is the way to preserve a posterity in the earth.— So this match was concluded, and in process of time they were married: but more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health: "God sent forth his Son, made of a woman."^(a) Yea, to show how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel.^(b) I read not, that ever man did give unto Christ so much as one groat: but the women followed him, and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the

(a) Gen. iii. Gal. iv. 4 (b) Luke ii.

burial. They were women that wept, when he was going to the cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples, that he was risen from the dead.(a) Women therefore are highly favoured, and show by these things, that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready: and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

GAI. So let all ministering doctrines in this life, beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make us when we come to his house.

So supper came up; and first a *heave-shoulder* and a *wave-breast* were set on the table before them; to show that they must begin the meal with prayer and praise to God.(b) The heave-shoulder, David lifted his heart up to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp, when he played.—These two dishes were very fresh and good, and they all eat heartily thereof.

The next they brought up was a bottle of wine, as red as blood. So Gaius said to them, Drink freely, this is the true juice of the vine, that makes glad the heart of

a) Luke vii. 37—50. viii. 2, 3. xxiii. 27. xxiv. 22, 23. John ii. 3
 xi. 2. Matt. xxvii. 55—61. (b) Lev. vii. 32—34. x. 11, 15. Ps. xlv. 1.
 Heb. xiii. 15.

God and man. So they drank and were merry.(a)—The next was a dish of milk well crumbled: but Gaius said, Let the boys have that, that they may “grow thereby.”(b)—Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord’s dish when he was a child; “Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.”(c)—Then they brought them up a dish of apples, and they were very good tasted fruit. Then said Matthew, “May we eat apples, since they were such, by and with which the serpent beguiled our first mother?”

Then said Gaius,

“Apples were they with which we were beguil’d;
 Yet *sin*, not apples, hath our souls defil’d:
 Apples forbid, if eat corrupt the blood;
 To eat such when commanded does us good;
 Drink of his flaggons, then, thou church his dove,
 And eat his apples, who are sick of love.”

Then said Matthew, I made the scruple, because, a while since, I was sick with eating of fruit.

GAI. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts.(d) Then said some at the table, “Nuts spoil tender teeth, especially the tecth of the children.” Which, when Gaius heard he said,

(a) Deut. xxxii. 14. Judg. ix. 13. John xv. 5. (b) 1 Pet. ii. 1, 2.

(c) Isa. vii. 15. (d) Sol. Songs vi. 11.

“ Hard texts are nuts (I will not call them cheaters,)
 Whose shells do keep the kernels from the eaters :
 Open then the shells, and you shall have the meat ;
 They here are brought for you to crack and eat.”

Then they were merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while ye are cracking your nuts, if you please, do you open this riddle :*

“ A man there was (though some did count him mad,)
 The more he cast away, the more he had.”

Then they all gave good heed, wondering what good Gaius would say ; so he sat still awhile, and then thus replied :

“ He who thus bestows his goods upon the poor,
 Shall have as much again, and ten times more.”

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Oh ! said Gaius, I have been trained up in this way a great while ; nothing teaches like experience : I have learned of my Lord to be kind ; and have found by experience, that I have gained thereby. “ There is that scattereth, yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty : ” “ There is that maketh himself rich, yet hath nothing ; there is that maketh himself poor, yet hath great riches.” (a)

* Observe here, the feast of pilgrims was attended with joy. Christian may, they ought, yea, they have the greatest reason to rejoice ; but then it should be spiritual joy, which springs from spiritual views, and spiritual conversation. Let our speech be thus seasoned, and our feasts thus tempered, and we shall find increasing joy and gladness of heart in the Lord

(a) Prov. xi. 24. xiii. 7.

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house ; let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further.*

The which Gaius the host overhearing, said, with a very good will, my child.

So they staid here more than a month ; and Mercy was given to Matthew to wife.

While they staid here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought up a very good report upon pilgrims.

* Here is a genuine discovery of a gracious heart ; when it is delighted with spiritual company and conversation, and longs for its continuance Is it so with you, Reader ?

(a) Prov. xi. 24. xiii. 7

CHAPTER XI.

THE PILGRIMS CONTINUE AT THE HOUSE OF GAIVS; FROM WHENCE THEY SALLY OUT, AND DESTROY GIANT SLAY-GOOD, A CANNIBAL; AND RESCUE MR. FEEBLE-MIND.

BUT to return again to our story. After supper the lads desired a bed, for they were weary with travelling: then Gaius called, to show them their chamber: but said Mercy I will have them to bed.—So she had them to bed, and they slept well: but the rest sat up all night: for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest (he that put forth the riddle to Gaius) began to nod. Then said Great-heart, What Sir, you begin to be drowsy! come, rub up, now here is a riddle for you.* Then said Mr. Honest, Let us hear it.

Then said Mr. Great-heart,

“He that will kill, must first be overcome:

Who live abroad would, first must die at home.”

Ha! said Mr. Honest, it is a hard one, hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

* Mind this: When one pilgrim observes that a brother is inclined to be drowsy, it is his duty, and should be his practice, to endeavour to awaken, quicken, enliven, and stir up such, by spiritual hints. O that this was more practised! Many blessings would be consequent upon it.

Then said the old gentleman,

“He first by grace must conquer’d be,
That sin would mortify :
Who, that he lives, would convince me,
Unto himself must die.”*

It is right, said Gaius ; good doctrine and experience teaches this. For, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin : besides, if sin is Satan’s cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity ?—Nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption.—And now it comes in my mind, I will tell you a story worth the hearing.—There were two men that went on pilgrimage, the one began when he was young, the other when he was old ; the young man had strong corruptions to grapple with, the old man’s were weak with the decays of nature : the young man trode his steps as even as did the old one, and was every way as light as he : who now, or which of them, had their graces shining clearest, since both seemed to be alike ?

Hox. The young man’s doubtless. For that which heads it against the greatest opposition gives best demonstration that it is strongest ; especially when it also holdeth pace with that that meets not with half so much ; as to be sure old age does not.—Besides, I have observed, that old men have blessed themselves with this mis-

* O this dying to self, to self righteous pride, vain confidence, self-love, and self complacency, is hard work to the old man ; yea, it is both impracticable and impossible to him. It is only grace yielded to that can conquer and subdue him. And where grace reigns, this work is carried on day by day.

take; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men, that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things; but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, Christiana bid her son James that he should read a chapter; so he read the fifty-third of Isaiah. When he had done, Mr. Honest asked, why it was said, that the Saviour is said to come "out of a dry ground;" and also that he had "no form of comeliness in him."

Then said Mr. Great-heart, To the first I answer, because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, the words are spoken in the person of the unbeliever, who, because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside. Just like those that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it again away, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one Slay-good, a giant, that does much annoy the King's highway in these parts: and I know whereabouts his haunt is: he is master of a number

of thieves : it would be well if we could clear these parts of him.*

So they consented and went, Mr. Great-heart with his sword, helmet, and shield, and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way : now the giant was rifling him, with a purpose, after that, to pick his bones ; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

GR.-H. We want thee, for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway ; wherefore come out of thy cave.—So he armed himself and came out ; and to the battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, Why are you here on my ground ?

GR.-H. To revenge the blood of pilgrims, as I also told thee before.—So they went to it again, and the giant made Mr. Great-heart give back ; but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand ; so he smote and slew him and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they

* After feeding, pilgrims are to prepare for fighting. They are not to eat, in order to pamper their lusts, but to strengthen their bodies and souls that they may be stronger in the Lord, and in the power of his might, to fight and conquer every enemy

showed his head to the family, and set it up, as they had done others before, for a terror to those that shall attempt to do as he, hereafter.

Then they asked Mr. Feeble-mind, how he fell into his hands?

Then said the poor man, I am a sickly man, as you see, and because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life; and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in a pilgrim's way.*—When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things that were necessary for my journey, and bid me hope to the end.—When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants.—Indeed, I have found much relief from pilgrims, though none was willing to go softly as I am forced to do: yet still as they came on, they bid me be of good cheer, and said, that it was the will of their Lord, that “comfort” should be given to “the feeble minded;”(a) and so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter; but, alas! fee-

* All pilgrims are not alike vigorous, strong, and lively. Some are weak, creep and crawl on, in the ways of the Lord. No matter; if there be but a pilgrim's heart, all shall be well at last: for Omnipotence itself is for us: and then we may boldly ask, while we are obedient to the truth, Who shall be against us?

(a) 1 Thess. v. 14.

ble one that I was! I had more need of a cordial: so he came up and took me. I conceived he should not kill me: also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am: but I am, as you see, escaped with life, for the which I thank my King as author, and you as the means. Other brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge; though I am, as you see, but of a feeble mind.*

HON. Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim?

FEEBLE. Acquainted with him! yes: he came from the town of Stupidity, which lies four degrees northward of the city of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper: he was a little shorter than I, but yet we were much of a complexion.

HON. I perceive you know him; and I am apt to believe also, that you were related one to another, for you have his whitely look, a cast like his with your eye, and your speech is much alike.

* What a sweet, simple relation is here! doth it not suit many a feeble-minded Christian? Poor soul, weak as he was, yet his Lord provided against his danger. He sent some strong ones to his deliverance, and to slay his enemy. Mind his belief, even in his utmost extremity. Learn somewhat from this Feeble-mind.

FEEBLE. Most have said so, that have known us both ; and, besides, what I have read in him, I have for the most part found in myself.

Come, Sir, said good Gaius, be of good cheer ; you are welcome to me, and to my house ; and what thou hast a mind to, call for freely ; and what thou wouldest have my servants do for thee, they will do with a ready mind.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun-shining out of a very dark cloud.— Did giant Slay-good intend me this favour when he stopt me, and resolved to let me go no further ? Did he intend, that after he had rifled my pocket, I should go to “ Gains mine host ?” Yet so it is.*

Now just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door and told, that about a mile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunder-bolt.

Alas ! said Mr. Feeble-mind, is he slain ? He overtook me some days before I came so far as hither, and would be my company-keeper ; he also was with me when Slay-good the giant took me, but he was nimble of his heels, and escaped : but it seems, he escaped to die, and I was took to live.†

“ What, one would think, doth seek to slay outright,
Oft-times delivers from the saddest plight.

* O how sweet to reflect, the most gigantic enemy shall be conquered, and their most malicious designs shall be over-ruled for our good : yea, what they intend for our ruin shall be made to work for our health and prosperity.

† See the various dealings of God, and more and more adore him in all his ways of providence and grace.

“ Know, all the ways of God to men are just :
And, where you can't unriddle, learn to trust.”

That very providence, whose face is death,
 Doth oft-times, to the lowly, life bequeath.
 I taken was, he did escape and flee :
 Hands cross'd, give death to him, and life to me.*

Now about this time Matthew and Mercy were married :* also Gaius gave his daughter Phebe to James, Matthew's brother, to wife. After which time they staid about ten days at Gaius's house ; spending their time and the seasons, like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone ; wherefore Mr. Great-heart called for a reckoning. But Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the Good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him.(a) Then said Mr. Great-heart to him, " Beloved, thou doest faithfully, whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the church, whom if thou yet bring forward on their journey, after a godly sort, thou shalt do well."(b)

Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind : he also gave him something to drink by the way.

* The reader may remember that Mercy had sometime before refused the addresses of Mr. Brisk, alleging that she was determined not to have a clog to her soul : but now the Lord provides an help-meet for her in Matthew, a sincere young pilgrim. Happy is the match which is made in the Lord, and the partners who are united in eternal bonds !

(a) Luke x. 34, 35.

(b) 3 John 5, 6.

CHAPTER XII.

THE PILGRIMS ARE JOINED BY MR. READY-TO-HALT, AND PROCEED TO THE TOWN OF VANITY, WHERE THEY ARE AGREEABLY LODGED BY MR. MNASON; AND MEET WITH AGREEABLE COMPANY.—THEY ENCOUNTER A FORMIDABLE MONSTER.

NOW Mr. Feeble-mind, when they were going out at the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, “Come, Mr. Feeble-mind, pray do you go along with us, I will be your conductor, and you shall fare as the rest.”

FEEBLE. Alas! I want a suitable companion; you are all lusty and strong; but I, as you see, am weak; I choose therefore rather to come behind, lest by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended at that which others have a liberty to do. I do not know all the truth: I am a very ignorant Christian man: sometimes, if I hear some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak man among the strong, or as a lamp despised. “He that is ready to slip with his feet, is as a *lamp* despised in the thought of him that is at ease; (a) so that I know not what to do.*

* What an open ingenuous confession is here! though feeble in mind he was strong in wisdom and sound judgment.

(a) Job xii. 5.

But, brother, said Mr. Great-heart, I have it in commission to "comfort the feeble-minded," and to support the weak. You must needs go along with us: we will wait for you, we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into "doubtful disputations" before you; we will be made all things to you, rather than you shall be left behind.**(a)*

Now all this while they were at Gaius's door; and, behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by with his crutches in his hand, and he also was going on pilgrimage.*(b)*

Then said Mr. Feeble-mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion; but thou art according to my wish. Welcome, welcome, good Mr. Ready-to halt, I hope thou and I may be some help.

READY-TO-HALT. I shall be glad of thy company, said the other; and good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.†

FEEBLE. Nay, said he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think when occasion is, it may help me against a dog.

READY-TO-HALT. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

* O that this were more practised among Christians of different standing, degrees, and judgment! if they who are strong were thus to bear with the weak, as they ought, how much more love, peace, and unanimity, would prevail!

† Excellent! See the nature of Christian love; even to be ready to spare to a brother, what we ourselves have occasion for. Love looketh not at the things of our own, but to provide for the wants of others.

(a) Rom. xiv. 1 Cor. viii. 9—13. ix. 22.

(b) Ps. xxxviii. 17.

Thus therefore they went on, Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind with his crutches. Then said Mr. Honest, Pray, Sir, now we are upon the road, tell us some profitable things of some that are gone on pilgrimage before us.

GR.-H. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the valley of Humiliation, and also what hard work he had to go through the valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame: four as deceitful villains as a man can meet with upon the road.

HON. Yes, I believe I heard of all this: but indeed good Faithful was hardest put to it by shame; he was an unwearied one.

GR.-H. Ay: for as the pilgrim well said, he of all men had the wrong name.

HON. But pray, Sir, where was it that Christian and Faithful met Talkative? that same was a notable one.

GR.-H. He was a confident fool; yet many follow his ways.

HON. He had like to have beguiled Faithful.

GR.-H. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what they should meet with at Vanity-fair.

Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity-fair.

HON. Say you so? I dare say it was a hard chapter that then he did read unto them.

GR.-H. It was so, but then he gave them encouragement, withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

HON. Well, Faithful bravely suffered.

GR.-H. So he did, and as brave things came on't: for Hopeful and some others, as the story relates, were converted by his death.(a)

HON. Well, but pray go on; for you are well acquainted with things.*

GR.-H. Above all that Christian met with after he had passed through Vanity-fair, one By-ends was the arch one.

HON. By-ends! What was he?

GR.-H. A very arch fellow, a downright hypocrite: one that would be religious which way ever the world went: but so cunning, that he would be sure never to lose or suffer for it. He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He would turn and change from opinion to opinion; yea, and plead for so doing too. But as far as I could learn, he came to an *ill-end* with his *by-ends*: nor did I ever hear that any of his children were ever of any esteem with any that truly fear God.(a)

Now by this time they were come within sight of the town of Vanity, where Vanity-fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town:

* Nothing more profitable than conversing on the faith, valour, and success of those who have gone before us, with their trials, enemies and dangers! yet how gloriously they fought their way through all, and came off more than conquerors over all. Pilgrims love to hear these things.

and some said one thing, and some another. At last, Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town: now I am acquainted with one Mr. Mnason, a Cyprusian by nation, and an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.*

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now you must think it was eventide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnason their host, "How far have ye come to-day?" So they said, "From the house of Gaius our friend." "I promise you," said he, "you have gone a good stitch; you may well be weary; sit down." So they sat down.

Then said their guide, Come, what cheer, good Sirs? I dare say you are welcome to my friend.

I also, said Mr. Mnason, do bid you welcome: and whatever you want, do but say, and we will do what we can to get it for you.

HON. Our great want, a while since, was harbour and good company; and now I hope we have both.†

MNAS. For harbour, you see what it is; but for good company, that will appear in the trial.

Well, said Mr. Great-heart, will you have the pilgrims into their lodgings?

* How happy to find a house in Vanity-fair, whose master will receive and entertain pilgrims. Blessed be God for the present revival of religion in our day: and for the many houses that are open to the friends of the Lamb. The hearts of the masters of which he opens.

† Under all our wants, may we not say, with our father Abraham, God will provide? Gen. xxii. 8.

I will, said Mr. Mnason.—So he had them to their respective places ; and also showed them a very fair dining-room, where they might be, and sup together, until time was come to go to rest.

Now when they were set in their places, and were a little cheery after their journey, Mr. Honest asked his landlord, if there were any store of good people in the town ?

MNAS. We have a few ; for indeed they are but a few when compared with them on the other side.

HON. But how shall we do to see some of them ? for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are going a journey.*

Then Mr. Mnason stamped with his foot, and his daughter Grace came up : so he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holyman, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house, that have a mind this evening to see them.

So Grace went to call them, and they came ; and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have as you see, a company of strangers come to my house : they are pilgrims : they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is ? (pointing his fingers at Christiana.) It is Christiana, the wife of Christian, that famous pilgrim, who with Faithful his brother, were so shamefully handled in our town.—At that they stood amazed, saying. We little thought to see Christiana when Grace came to call us :

* The inquiry of disciples after suitable company discovers that they, with David, love the Lord's saints, and in the excellent of the earth is all their delight. Ps. xvi. 3. A genuine discovery this of a gracious heart.

wherefore this is a very comfortable surprise. Then they asked her about her welfare, and if these young men were her husband's sons. And when she told them they were, they said, "The King, whom you love and serve, make you as your father, and bring you where he is in peace!"*

Then Mr. Honest, when they were all sat down, asked Mr. Contrite, and the rest, in what posture their town was at present.

CONTR. You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and spirits in good order, when we are in a cumbered condition. He that lives in such a place as this, and that has to do with such as we have, has need of an *item*, to caution him to take heed every moment of the day.†

HON. But how are your neighbours now for quietness?

CONTR. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now: for since they burned him, they have been ashamed to burn any more: in those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large,) religion is counted honourable.‡

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

HON. It happens to us as it happeneth to way-faring

* A precious prayer for the best of blessings.

† Mind this hint. May it kindle a sense of danger, and excite caution.

‡ It is a mercy, when open persecution for the word abates, and religion is more respected; but how do professors in such times get cold and dead, grow formal and worldly? The smiles of the town of Vanity often prove more injurious than its frowns. Be on your guard O pilgrims.

men: sometimes our way is clean, sometimes foul, sometimes up hill, sometimes down hill; we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already: and what are yet behind we know not: but for the most part, we find it true that has been talked of old,—“A good man must suffer trouble.”

CONTR. You talk of rubs:—what rubs have you met withal?

HON. Nay, ask Mr. Great-heart, our guide; for he can give the best account of that.

GR.-H. We have been beset two or three times already. First, Christiana and her children were beset with two ruffians, that they feared would take away their lives. We were beset with giant Bloody-man, giant Maul, and giant Slay-good. Indeed, we did rather beset the last than were beset of him. And thus it was; after we had been some time at the house of Gaius, “mine host, and of the whole church,” we were minded upon a time to take our weapons with us, and so go see if we could light upon any of those that were enemies of pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout; so we looked and looked, till at last we discerned the mouth of his cave; then were we glad, and plucked up our spirits. So we approached up to his den; and, lo, when we came there, he had dragged, by mere force into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him, but in conclusion, he was brought down to the ground, and his head

cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Then said Mr. Feeble-mind, I found this true to my cost and comfort; to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Then said Mr. Holyman, There are two things that they have need to be possessed of, that go on pilgrimage; *courage* and an *unspotted life*. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.*

Then said Mr. Love-saint, I hope this caution is not needful among you: but truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

Then said Mr. Dare-not-lie, It is true, they neither have the pilgrim's weed, nor the pilgrim's courage: they go not uprightly, but all awry with their feet: one shoe goeth inward, another outward, and their hosen out behind; here a rag, and there a rent, to the disparagement of their Lord.†

These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them, and their pilgrim's progress as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time until supper was set upon the table. Upon which they went and

* This is a sound speech. Lord, grant that we, who profess the holy name may take good heed to this. It is a word of conviction to many.

† An excellent observation, and a just reproof. May it carry conviction to the heart of those it suits.

refreshed their weary bodies ; so they went to rest. Now they stayed in the fair a great while at the house of Mr. Mnason, who in process of time, gave his daughter Grace unto Samuel, Christiana's son, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long : for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor ; wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful ; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster ; but all men fled when they heard of the noise of his coming. The monster was like unto no one beast upon the earth : its body was "like a dragon, and it had seven heads and ten horns. (a) It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men, and such men as loved their lives more than their souls accepted of those conditions.

Now Mr. Great heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they

(a) Rev. xii. 3.

might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster, at first, was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat; so they came home to Mr. Mnason's house again.

The monster,* you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town: also these seasons did these valiant worthies watch him in, and did continually assault him; insomuch, that in process of time he became not only wounded, but lame; also he had not made the havock of the townsmen's children as formerly he had done. And it is verily believed by some, that this beast will certainly die of his wounds. This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people, that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand no more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.

* This refers (observes the Rev. Mr. Scott) to the prevalence of popery for some time before the revolution in 1688: by which many nominal protestants were drawn aside, and number- of children educated in the principles of darkness and superstition. The favour and frown of the prince and his party operated so powerfully, that worldly men in general yielded to the imposition: but several persons among the non-conformists, as well as in the established church, did eminent service at this crisis, by their preaching and writings, in exposing the delusions and abominations of the adherents to the papal see: and these endeavours were eventually the means of overturning the plan formed for the re-establishment of popery in Britain.

CHAPTER XIII.

THE PILGRIMS KILL GIANT DESPAIR, AND HIS WIFE; AND TOTALLY DEMOLISH HIS CASTLE.—THEY PROCEED TO THE DELECTABLE MOUNTAINS.

WELL, the time drew on that the pilgrims must go on their way; therefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein, to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary.^(a) Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

They, therefore, that were of the pilgrims' company, went on, and Mr. Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt, and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death: therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a man's sufferings

(a) Acts xxviii. 10.

as he was. They went on, therefore, after this a good way further, talking of Christian and Faithful; and how Hopeful joined himself to Christian, after that Faithful was dead.^(a)

Now they were come up the hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished: wherefore they considered that. But when they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt, that stood also within the view of Sodom and its stinking lake,^(b) they marvelled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing, upon which they look, has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains^(c)—to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits;^(d) where the meadows are green all the year long, and where they might lie down safely.

By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up those lambs, the babes of those women that go on pilgrimage. Also there was here one that was entrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young.^(e) Now to the care of this man Christiana ad-

^(a) Part I. p. 181. ^(b) Part I. p. 191. ^(c) Part I. p. 197. ^(d) Ps. xxiii.
^(e) Heb. v. 2. Is. lxiii.

monished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them back again; he will also bind up that which was broken, and will strengthen them that are sick. (a) Here they will never want meat, drink, and clothing; here they will be kept from thieves, and robbers: for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition: and shall be taught to walk in right paths; and that, you know is a favour of no small account.

Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit: fruit not like that which Matthew eat of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth where it is.*

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King; and so was an hospital to young children and orphans.

Now they went on; and when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by giant Despair, and put into Doubting Castle: they sat down, and consulted what was best to be done; to wit, now they

* Here we frequently find our author speaking of our Lord and Saviour as Man. He excels in this. It were to be wished, that authors and preachers wrote and spake more frequently of the manhood of Jesus, who was a perfect Man, like unto us in all things except sin.

(a) Jer. xiii. 4. Ezek. xxxiv. 11—16.

were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any further. (a) So one said one thing, and another said to the contrary.—One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good. But Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and I pray, with whom should I fight this good fight, if not with giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting Castle. Then, said he, “Who will go with me?” Then said old Honest, “I will.” “And so *we* will too,” said Christiana’s four sons, Matthew, Samuel, James, and Joseph; for they were young men and strong. (b)

So they left the women on the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt, with his crutches, to be their guard, until they came back; for in that place, though giant Despair dwelt so near, they keeping in the road “a little child might lead them.” (c)

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting Castle, to look for giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise. With that the old giant comes to the gate, and Diffidence his wife follows. Then said he, “Who and what is he that is so hardy, as after this manner to molest the giant Despair? Mr. Great-heart replied, “It is I, Great-heart, one of the King of the celestial country’s conductors of pilgrims to their

(a) Part I p. 199—205.

(b) 1 John ii. 13, 14.

(c) Isaiah xi. 6.

place : and I demand of thee, that thou open thy gates for my entrance ; prepare thyself also to fight, for I am come to take away thy head ; and to demolish Doubting Castle.”

Now giant Despair, because he was a giant, thought no man could overcome him ; and again, thought he, “ Since heretofore I have made a conquest of angels, shall Great-heart make me afraid ? ” So he harnessed himself, and went out : he had a cap of steel upon his head, a breast plate of fire girded to him, and he came out in iron shoes with a great club in his hand. Then these six men made up to him, and beset him behind and before : also when Diffidence, the giantess, came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and giant Despair was brought down to the ground, but was very loth to die : he struggled hard, and had, as they say, as many lives as a cat ; but Great-heart was his death ; for he left him not till he had severed his head from his shoulders.*

Then they fell to demolishing Doubting Castle ; and that you know might with ease be done, since giant Despair was dead. They were seven days in destroying of that : and in it, of pilgrims, they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter ; these two they saved alive. But it would have made you wonder, to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men’s bones the dungeon was.

When Mr. Great-heart and his companions had per-

* What cannot Great-heart do ? What feats not perform ? What victories not gain ? Who can stand before Great-heart ? Diffidence shall fall, and giant Despair be slain, by the power of Great heart, with the sword of the Spirit, which is the word of God. Eph. vi. 17. even Despondency, though almost starved shall be delivered, and his daughter Much-afraid shall be rescued. O for more of Great-heart’s company !

formed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection; for they were honest people, though they were prisoners in Doubting-Castle, to that giant Despair. They therefore, I say, took with them the head of the giant (for his body they had buried under a heap of stones;) and down to the road and to their companions they came, and showed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute; so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promise you, he footed it well: also, the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not much to him: he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of giant Despair, and set it upon a pole by the high-way side, right over against a pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he writ under it, upon a marble stone, these verses following:

G g g

"This is the head of him, whose name only,
 In former time, did pilgrims terrify.
 His castle's down* and Diffidence, his wife,
 Brave Master Great-heart has bereft of life.
 Despondency, his daughter Much-afraid,
 Great-heart for them also the man has play'd.
 Who hereof doubts, if he'll but cast his eye
 Up hither, may his scruples satisfy.
 This head also when doubting cripples dance,
 Doth show from fear they have deliverance."

When those men had thus bravely showed themselves
 against Doubting Castle, and had slain giant Despair,
 they went forward, and went on till they came to the De-
 lectable Mountains, where Christian and Hopeful refresh-
 ed themselves with the varieties of the place. They al-
 so acquainted themselves with the shepherds there, who
 welcomed them, as they had done Christian before, unto
 the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr.
 Great-heart (for with him they were well acquainted,)
 they said unto him, "Good Sir, you have got a goodly
 company here; pray where did you find all these?"

GR.-H. "First here is Christiana and her train,
 Her sons, and her son's wives, who like the wain,
 Keep by the pole, and do by compass steer
 From sin to grace, else they had not been here.

* The following lines contain an important truth, and deserve particu-
 lar regard :

Though Doubting-Castle be demolished,
 And the giant Despair hath lost his head,
 Sin can rebuild the Castle, make't remain,
 And make Despair the giant live again.†

† Excellent remark! pray mind it.

Next, here's old Honest come on pilgrimage;
 Ready-to-halt too, who I dare engage,
 True-hearted is, and so is Feeble-mind,
 Who willing was not to be left behind.
 Despondency, good man, is coming after,
 And so also is Much-afraid his daughter.
 May we have entertainment here or must
 We further go? Let's know whereon to trust."

Then said the shepherds, This is a comfortable company; you are welcome to us, for we have for the feeble as for the strong: our Prince has an eye to what is done to the least of these: (a) therefore infirmity must not be a block to our entertainment. So they had them to the palace doors, and then said unto them, "Come in Mr. Feeble-mind; come in Mr. Ready-to-halt: come in Mr. Despondency, and Miss Much-afraid his daughter." "These, Mr. Great-heart," said the shepherds to the guide, "we call in by name, for that they are most subject to draw back; but as for you and the rest that are strong, we leave you to your wonted liberty." Then said Mr. Great-heart, "This day I see, that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers as you should." (b)

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the shepherds said to those of the weaker sort, What is that you would have? For, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

(a) Matt. xxv. 40. (b) Ezek. xxxiv. 21.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear; and because it was the custom of the shepherds to show the pilgrims, before their departure, some rarities; therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and showed them first what they had showed to Christian before.(a)

Then they had them to some new places. The first was mount Marvel, where they looked and beheld a man at a distance, that tumbled the hills about with words. Then they asked the shepherds what that should mean? So they told him, that this man was the son of one Mr. Great-grace [of whom you read in the first part of the records of the *Pilgrim's Progress*.:] and he is set there to teach pilgrims how to believe down or to tumble out of their ways, what difficulties they should meet with, by faith.(b) Then said Mr. Great-heart, "I know him; he is a man above many."

Then they had them to another place, called mount Innocence: and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.—Then said the pilgrims. What means this? The shepherds answered, This man is named Godlyman, and the garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-do-

(a) Part I. p. 209—213. (b) Mark xi. 23, 24.

ing; but as you see the dirt will not stick upon his clothes, so it shall be with him that lives truly innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

Then they took them, and had them to mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the shepherds, to show you, that he that has a heart to give of his labour to the poor, shall never want wherewithal. "He that watereth shall be watered himself." And the cake that the widow gave to the prophet, did not cause that she had ever the less in her barrel.

They had them also to the place where they saw one Fool, and one Want-wit, washing of an Ethiopian, with an intention to make him white; but the more they washed him, the blacker he was. Then they asked the shepherds what that should mean? So they told them, saying, Thus shall it be with the vile person; all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, I would, if it might be, see the hole in the hill, or that commonly called the By-way to hell. So her mother brake her mind to the shepherds.^(a) Then they went to the door, (it was on the side of an hill;) and they opened it, and bid Mercy hearken awhile. So she heark-

(a) Part I. p. 213.

ened, and heard one saying, "Cursed be my father, for holding of my feet back from the way of peace and life:" And another said, "O that I had been torn in pieces, before I had, to save my life, lost my soul!" And another said, "If I were to live again, how would I deny myself rather than come to this place!" Then there was as if the very earth groaned and quaked under the feet of this young woman for fear, so she looked white, and came trembling away, saying, "Blessed be he and she that is delivered from this place."

Now when the shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford: but Mercy being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in a dining-room, off which I cannot take my mind: if therefore I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the shepherds, and they will not deny it thee.— But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man, one way, with his own features exactly: and turn it but another way, and it would show one the very face and similitude of the Prince of the pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon his head, by looking in that glass: they have therein also seen the holes in his hands, in his feet, and his side.—

Yea, such an excellency is there in that glass, that it will show him to one where they have a mind to see him, whether living or dead, whether in earth or in heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coming to reign.*^(a)

Christiana therefore went to the shepherds apart, (now the names of the shepherds were Knowledge, Experience, Watchful, and Sincere,) ^(b) and said unto them, There is one of my daughters, a breeding woman, that, I think, doth long for something that she hath seen in this house, and she thinks she should miscarry, if she should by you be denied.

EXPER. Call her, call her: she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, What is that thing thou wouldest have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart, to the slaying of giant Des-pair, and the demolishing of Doubting Castle.—† About Christiana's neck the shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

* O what a blessed thing it is to long for the word of God, so as not to be satisfied without it, and to prize it above and beyond all other things. Love to the word excites the soul to say with David, "I have longed for thy salvation, O Lord." Psal. cxix. 174. This is a special mark of a gracious soul.

† No good thing, done in the name and to the glory of Christ, shall be forgotten of him, nor go unrewarded by him.

^(a) James i. 23—25. 1 Cor. xii. 12. 2 Cor. iii. 18. ^(b) Part. I. p. 211.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian, and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonable; to wit, even then when the danger was nigh the approaching. What cautions Christian and his companion had received of the shepherds,^(a) they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on singing, and they said,

“ Behold, how fitly are the stages set

For their relief that pilgrims are become,
And how they us receive without one let,
That make the other life the mark and home.

What novelties they have, to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us, too, such things bestow,
That show we pilgrims are, where'er we go.”

(a) Part I. p. 214.

CHAPTER XIV.

THE COMPANY JOINED BY MR. VALIANT AND MR. STAND-FAST.—THEY PASS OVER THE ENCHANTED GROUND.—A DESCRIPTION OF MADAM BUBBLE.

WHEN they were gone from the shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostacy.^(a) Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man;—he would hearken to no counsel, but, once a falling, persuasion could not stop him. When he came to the place where the cross and the sepulchre was, he did meet with one that did bid him look there, but he gnashed with his teeth, and stamped, and said, he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on: and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth; I am a pilgrim, and am going to the Celestial city. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things:—Whether

(a) Part I. p. 217.

I would become one of them ;—or go back from whence I came ;—or die upon the place ? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast in my lot with thieves.(a) Then they demanded what I would say to the second ? So I told them the place from whence I came, had I not found incommodity there, I had not forsaken it at all ; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third ? And I told them, my life cost more dear far, than that I should lightly give it away : Besides, you have nothing to do to put things to my choice ; wherefore at your peril be it if you meddle. Then these three, to-wit, Wildhead, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them. So we fell to it, one against three, for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone : I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

GR.-H. But here was great odds, three against one.

VAL. 'Tis true ; but little or more are nothing to him that has the truth on his side ; “ Though an host should encamp against me,” said one, “ my heart shall not fear ; though war shall rise against me, in this will I be confident,” &c. Besides, said he, I have read in some records, that one man has fought an army : and how many did Samson slay with the jaw bone of an ass ?*

* Truth will make a man valiant ; and valour for truth will make a pilgrim fight with wild-headed, inconsiderate, and pragmatic opposers. The blood he loses in such a battle is his honour ; the scars he gets are his glory,

(a) Prov. i. 10—19.

Then said the guide, why did you not cry out, that some might have come in for your succour?

VAL. So I did to my King, who I knew could hear me, and afford invisible help, and that was enough for me.*

Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword;—so he showed it him. When he had taken it into his hand, and looked thereon a while, he said, Ha, it is a right Jerusalem blade.

VAL. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

GR.-H. But you fought a great while; I wonder you was not weary.

VAL. I fought till my sword did cleave to my hand, and then they were joined together, as if a sword grew out of my arm: and when the blood run through my fingers, then I fought with most courage.†

GR.-H. Thou hast done well; thou hast “resisted unto blood, striving against sin;” thou shalt abide by us, come in and go out with us, for we are thy companions.

Then they took him, and washed his wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because Mr. Great-heart was delighted in him (for he loved one greatly that

* Enough indeed. He who is engaged for God's truth, shall never want God's help.

† Blessed fighting, when hand and heart are engaged, and the sword grows united to both! O ye trimmers, and lukewarm professors, who will tamely give up, or meanly compound for peace, by the barter of truth; let this shame and confound you!

he found to be a man of his hands;) and because there were in company them that were feeble and weak, therefore he questioned with him about many things; as first what countryman he was?

VAL. I am of Dark-land, for there I was born, and there my father and mother are still.

Dark-land! said the guide: doth not that lie on the same coast with the city of Destruction?

VAL. Yes, it doth. Now that which caused me to come on pilgrimage, was this; we had Mr. Tell-true come into our parts, and he told it about what Christian had done, that went from the city of Destruction, namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent, that did come out to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had all to his Lord's lodgings, especially when he came to the gates of the Celestial city; for there, said the man, he was received with sound of trumpet, by a company of shining ones. He told it also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning heat to be gone after him: nor could father or mother stay me. So I got from them, and am come thus far on my way.

GR--H. You came in at the gate, did you not?

VAL. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.*

* The reason why so many professors who set out, go on for a season, but fall away and come to nothing at last is, because they do not enter into the pilgrim's path, by Christ who is the gate. They do not see them-

Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

VAL. Why, is this Christian's wife ?

GR.-H. Yes, that it is ; and these are also her four sons.

VAL. What ! and going on pilgrimage too ?

GR.-H. Yes, verily, they are following after.

VAL. It glads me at heart ; good man, how joyful will he be, when he shall see them that would not go with him, to enter before him at the gates into the Celestial City !

GR.-H. Without doubt it will be a comfort to him ; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

VAL. But, now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there.

GR.-H. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss ? and if they think they shall know and do these, why not know others, and rejoice in their welfare also ? Again, since relations are our second self, though that state will be dissolved, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting ?

VAL. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage ?*

selves quite lost, mined, hopeless, and wretched : their hearts are not broken for sin ; therefore they do not begin by receiving Christ, as the only Saviour of such miserable sinners. But they set out in nature's strength ; and not receiving, nor living upon Christ, they soon fall away. This is the reason of this inquiry, Did you come in at the gate ? A question we ought to put to ourselves, and be fully satisfied about.

* A sound Christian is not afraid to be examined, and sifted to the bottom. For he can give a reason of the hope that is in him. He knows why and wherefore he commenced a pilgrim.

GR.-H. Yes: was your father and mother willing that you should become a pilgrim?

VAL. Oh! no; they used all means imaginable to persuade me to stay at home.

GR.-H. What could they say against it?

VAL. They said, it was an idle life; and, if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

GR.-H. And what did they say else?

VAL. Why, they told me that it was a dangerous way: Yea, the most dangerous way in the world, say they, is that which the pilgrims go.

GR.-H. Did they show you wherein this way is dangerous?

VAL. Yes: and that in many particulars.

GR.-H. Name some of them.

VAL. They told me of the Slough of Despond, wherein Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub-castle, to shoot them who should knock at the Wicket-gate for entrance. They told me also of the wood and dark mountains, of the hill Difficulty, of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good: they said moreover, that there was a foul fiend haunted the valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins.—They told me also of giant Despair, of Doubting Castle, and of the ruin the pilgrims met with there. Further, they said I must go over the Enchanted Ground, which was dangerous. And that after all this I should find a river, over which I should find no bridge; and that that river did lie betwixt me and the Celestial country.

GR.-H. And was this all ?

VAL. No: they also told me, that this way was full of deceivers ; and of persons that lay in wait there, to turn good men out of their path.

GR.-H. But how did they make that out ?

VAL. They told me that Mr. Worldly-wise-man did lie there in wait to deceive. They also said, that there was Formality and Hypocrisy continually on the road.— They said also, that By-ends, Talkative, or Demas, would go near to gather me up: that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

GR.-H. I promise you, this was enough to discourage thee. But did they make an end there ?

VAL. No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path,—to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find; but not one of them found so much advantage by going as amounted to the weight of a feather.

GR.-H. Said they any thing more to discourage you ?

VAL. Yes: they told me of one Mr. Fearing, who was a pilgrim; and how he found his way so solitary, that he never had a comfortable hour therein: also that Mr. Despondency had like to have been starved therein; yea, and also, (which I had almost forgot,) Christian himself, about

whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the black river, and went never a foot further, however it was smothered up.

GR.-H. And did none of these things discourage you ?

VAL. No : they seemed as so many nothings to me.

GR.-H How came that about ?

VAL. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

GR.-H. Then this was your victory, even your faith ?

VAL. It was so : I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.*

“ Who would true valour see,
 Let him come hither ;
 One here will constant be,
 Come wind, come weather ;
 There’s no discouragement
 Shall make him once relent
 His first avow’d intent
 To be a pilgrim.

Whoso beset him round
 With dismal stories,
 Do but themselves confound,
 His strength the more is,
 No lion can him fright,
 He’ll with a giant fight,
 But he will have a right
 To be a pilgrim.

* Here we see, that valiant soldiers of Christ ascribe all to the exercise of faith. They set out with faith, and they hold on and hold out by believing. Thus they give all the glory to Christ, who is the object, author, and finisher of faith.

Hobgoblin nor foul fiend
 Can daunt his spirit;
 He knows, he at the end
 Shall life inherit.
 Then fancies fly away,
 He'll not fear what men say,
 He'll labour night and day
 'To be a pilgrim.'

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy:(a) and that place was all grown over with briars and thorns, excepting here and there, where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, 'tis a question, say some, whether ever he shall rise or wake again in this world. Over this forest, therefore, they went, both one and another; and Mr. Great heart went before, for that he was the guide, and Mr. Valiant-for-truth came behind, being rear-guard; for fear least peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another as well as they could; Feeble-mind, Mr. Great-heart commanded, should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.*

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, one see the other; wherefore they were forced for some time, to feel for one another by words, for

* Old pilgrims, ye who have set out well, and go on well for a long season, consider, ye are yet in the world, which is enchanted ground. Know your danger of seeking rest here, or sleeping in any of its enchanting arbours

(a) Part I. p. 232—236.

they walked not by sight.* But any one must think, that here was but sorry going for the best of them all; but how much the worst was it for the women and children, who both of feet and heart were also but tender! Yet nevertheless so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling house, wherein to refresh the feebler sort. Here therefore was grunting, and puffing, and sighing: while one tumbleth over a bush, another sticketh fast in the dirt; and the children, some of them lost their shoes in the mire: while one cries out, "I am down;" and another, "Ho! where are you?" And a third, "The bushes have got such fast hold on me, I think I cannot get away from them."

Then they came to an arbour, warm, and promising much refreshing to the pilgrims: for it was finely wrought above head, beautified with greens, furnished with benches and settles. It had in it a soft couch, where the weary might lean. This, you must think, all things considered, was tempting: for the pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually, when they were nearest to them, they did most pluck up their spir-

* Though feelings may be lost, light seem to fail, and comforts forsake us, yet faith shall supply the want of all. Like Moses, we shall endure seeing HIM who is invisible. Heb. xi. 27.

its, and hearten one another to deny the flesh.* The arbour was called the Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light, their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: but he had in his pocket a map of all ways leading to or from the Celestial city; wherefore he struck a light (for he never goes also without his tinder-box,) and takes a view of his book or map, which bids him be careful in that place, to turn to the right hand. And had he not here been careful to look in his map, they had in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, who, that goeth on pilgrimage, but would have one of these maps about him, that he may look when he is at a stand, which is the way he must take.

They went on, then, in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway-side. And in that arbour there lay two men, whose names were *Heedless* and *Too-bold*. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw

* Deny yourselves, is the word of Christ. The slothfulness, ease, and desires of the flesh, must be denied, or danger will inevitably ensue. To gratify the flesh, is to destroy the Spirit's comfort, if not the soul's salvation.

them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on, and leave them in their sleep, or step to them, and try to awake them. So they concluded to go to them, and awake them; that is if they could; but with this caution, namely, to take heed that themselves did not sit down, nor embrace the offered benefit of that arbour.*

So they went in, and spake to the men, and called each by his name (for the guide, it seems, did know them,) but there was no voice, nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, "I will pay you when I take my money." At which the guide shook his head. "I will fight so long as I can hold my sword in my hand," said the other. At that, one of the children laughed.

Then said Christiana, What is the meaning of this? Then the guide said, They talk in their sleep; if you do strike them, or beat them, or whatever else you do unto them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, "When I do awake, I will seek it yet again." (a) You know, when men talk in their sleep; they say any thing; but their words are not governed either by faith or reason. There is an incoherency in their words now; even as there was before, betwixt their going on pilgrimage and their sitting down here. This then is the mischief on't, when heedless ones go on pilgrimage twenty

* It is the duty, and will be the practice of pilgrims, to strive to be instrumental to the good of others. But at the same time, it behoves them to take heed to themselves, and watch, lest they catch harm from them and their conduct.

(a) Prov. xxiii. 34, 35.

to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? And at what time so likely for to be weary, as when they are almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land of Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happens to them as it hath done these, that, as you see, are fallen asleep, and none can awake them.*

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that, through the rest of this way, though the darkness was very great.†(a)

But the children began to be sorely weary; and they cried out unto Him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose, that drove away the fog; so the air became more clear. Yet they were not off, by much, of the Enchanted Ground, but only now they could see one another better, and also the way wherein they should walk.

Now when they were almost at the end of this ground,

* What a sound sleep of infatuation hath this enchanting world cast many a professor into! They are proof against all warnings, and dead as to any means of arousing them.

† The word of God is the only light to direct our steps. He who neglects this is a fool. He who sets up, and looks for any other light to direct him, is mad, and knows not what he does.

they perceived, that a little before them was a solemn noise of one that was much concerned. So they went on, and looked before them: and behold, they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh but could not tell what he said; so they went softly till he had done. When he had done, he got up, and began to run towards the Celestial city. Then Mr. Great-heart called after him, saying, "Soho, friend, let us have your company, if you go, as I suppose you do, to the Celestial city." So the man stopped, and they came up to him: but so soon as Mr. Honest saw him, he said, I know this man." Then said Mr. Valiant-for-truth, "Pr'ythee, who is it?" "'Tis one," said he, "that comes from whereabouts I dwelt: his name is Standfast; he is certainly a right good pilgrim."

So they came up one to another; and presently Standfast said to old Honest, "Ho! father Honest, are you there?" "Ay," said he, "that I am, as sure as you are there." "Right glad am I," said Mr. Standfast, "that I have found you on this road." "And as glad am I," said the other, "that I espied you on your knees."—Then Mr. Standfast blushed, and said, "But why; did you see me?" "Yes, that I did," quoth the other, "and with my heart was I glad at the sight." "Why, what did you think?" said Standfast. "Think!" said old Honest, "what should I think? I thought we had an honest man upon the road, therefore should have his company by and by." "If you thought not amiss, how happy am I; but, if I be not as I should, 'tis I alone must bear it." "That is true," said the other; "but your fear doth further confirm me, that things are right betwixt the

Prince of pilgrims and your soul: for he saith, ‘Blessed is the man that feareth always.’ ”*

VAL. Well, but brother, I pray thee tell us, what was it that was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee, or how?

STAND. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself, of what a dangerous nature the road in this place was; and how many, that had come even thus far on pilgrimage, had here been stopt, and been destroyed. I thought also of the manner of death, with which this place destroyeth men. Those that die here, die of no violent distemper: the death which such do die, is not grievous to them; for he that goeth away in a sleep, begins that journey with desire and pleasure: yea, such acquiesce in the will of that disease.

Then Mr. Honest, interrupting of him, said Did you see the two men asleep in the arbour?

STAND. Ay, ay, I saw Heedless and also Too-bold there; and, for aught I know, that there they will lie until they rot: (a) but let me go on with my tale.—As I was thus musing, as I said, there was one in pleasant attire, but old, who presented herself unto me, and offered me three things; to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy: I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and twice; but she put by my repulses and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers

* He who feareth always, will pray evermore. The fear of the heart will bring pilgrims on their knees. He who fears to be, or go wrong, will pray to be set right.

(a) Prov. x. 7

again, and said, If I would be ruled by her, she would make me great and happy ; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her ; but she still followed me with enticements. Then I betook me, as you see, to my knees, and with hands lifted up, and cries, I prayed to Him that had said he would help. So just as you came up, the gentlewoman went her way. Then I continued to give thanks for this great deliverance ; for I verily believe she intended no good, but rather sought to make a stop of me in my journey.*

HON. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

STAND. Perhaps you have done both.

HON. Madam Bubble ! is she not a tall, comely dame, something of a swarthy complexion ?

STAND. Right, you hit it, she is just such an one.

HON. Doth she not speak very smoothly, and give you a smile at the end of every sentence ?

STAND. You fall right upon it again, for these are her actions.

HON. Doth she not wear a great purse by her side ? and is not her hand often in it fingering her money, as if that was her heart's delight ?

STAND. 'Tis just so : had she stood by all this while,

* O pilgrims ! beware of this Madam Bubble. Know and consider well, that ye have a nature exactly suited to accept of her offers, and to fall in love with her promises. The riches, honours, and pleasures of the world ; what mortal can withstand ? Or who can forego them ? No one, but he who sees more charms in Jesus more glory in his cross, and more comfort in the enjoyment of his love and presence : and therefore is continually looking and crying to him." Turn away mine eyes from beholding vanity. Instruct my soul in thy way. Keep me closely following thee. Lord, thou art the portion of my soul !"

you could not more amply have set her forth before me, and have better described her features.

HON. Then he that drew her picture was a good limner, and he that wrote of her said true.

GR.-H. This woman is a witch; and it is by virtue of her sorceries, that this ground is enchanted: whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lays their eyes upon her beauty, are counted the enemies of God.^(a) This is she that maintaineth in their splendour all those that are the enemies of pilgrims. Yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossipper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laughed poor pilgrims to scorn; but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house; she loveth banquetting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess, and therefore some do worship her. She has her time and open places of cheating; and she will say, and avow it, that none can show a good comparable to her's. She promiseth to dwell with children's children, if they would but love and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise

^(a) James iv. 4. 1 John ii. 14. 15.

crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Oh! said Standfast, what a mercy it is that I did resist her! for whither might she have drawn me?*

GR.-H. Whither! nay none but God knows. But, in general, to be sure she would have drawn thee into “many foolish and hurtful lusts, which drown men in destruction and perdition.”(a) It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrim’s life: none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, between a man and himself, betwixt the flesh and the spirit.—Wherefore, good master Standfast, be as your name is; and “when you have done all, stand.”

At this discourse there was, among the pilgrims, a mixture of joy and trembling; but at length they brake out, and sang—

“What danger is the pilgrim in?

How many are his foes?

How many ways there are to sin,

No living mortal knows.

Some in the ditch spoil’d are, yea can

Lie tumbling in the mire;

Some though they shun the frying-pan,

Do leap into the fire.”

* In the experience of this most excellent man, we see verified God’s faithfulness in upholding, and bringing off more than conquerors all who “call upon Him in the day of trouble!” O! for an increase of precious faith, to overcome the world, and to pass through it, in pursuit of a nobler portion, as strangers and pilgrims!

(a) 1 Tim. vi. 9.

CHAPTER XV.

THE PILGRIMS ARRIVE AT THE LAND OF BEULAH; WHERE THEY WAIT FOR THE SUMMONS OF THEIR KING.—CHRISTIANA AND SEVERAL OF HER COMPANIONS PASS THE RIVER, AND ARE ADMITTED INTO THE CITY OF GOD.

AFTER this, I beheld, until they were come unto the land of Beulah, where the sun shineth night and day.^(a) Here, because they were weary, they betook themselves awhile to rest: and because this country was common for pilgrims, and because these orchards and vineyards that were here, belonged to the King of the Celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sounding so melodiously, that they could not sleep; and yet they received as much refreshing, as if they slept their sleep never so soundly. Here also all the noise of them that walked in the streets, was “More pilgrims are come to town.” And another would answer, saying, “And so many went over the water and were let in at the golden gates to-day.” They would cry again, “There is now a legion of shining ones just come to town: by which we know that there are more pilgrims upon the road; for here they come to wait for them, and comfort them after their sorrow.” Then the pilgrims got up, and walked to and fro: but how were their eyes now filled with celestial visions! In this land, they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water

(a) Part I. p. 211:

of the river, over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place, the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they staid here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the Celestial city, with matters of great importance to one Christiana, the wife of Christian, the pilgrim. So inquiry was made for her, and the house was found out where she was; so the post presented her with a letter: the contents were,—“Hail, good woman! I bring thee tidings, that the Master calleth for thee, and expecteth that thou shouldest stand in his presence in clothes of immortality, within these ten days.”

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was—An arrow sharpened with love, let easily into her heart, which, by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart, her guide, and told him how matters were. So he told her, he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, thus and thus it must be; and we that survive, will accompany you to the river-side.

Then she called for her children, and gave them her blessing; and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth, and said unto him, "Sir, you have in all places showed yourself true-hearted; be faithful unto death, and my King will give you a crown of life. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end."—But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile."—Then said he, "I wish you a fair day, when you set out for Mount Zion, and shall be glad to see that you go over the river dry-shod." But she answered, "Come wet, come dry, I long to be gone, for, however the weather is in my journey, I shall have time enough, when I come there, to sit down and rest me, and dry me."

Then came in that good man, Mr. Ready-to-halt, to see her. So she said to him, "Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come."

After him came in Mr. Despondency, and his daughter Much-afraid; to whom she said, "You ought with thankfulness for ever to remember your deliverance from the hand of giant Despair, and out of Doubting Castle.—The effect of that mercy is, that you are brought with safety hither. Be yet watchful, and cast away fear; be sober, and hope to the end."

Then she said to Mr. Feeble-mind, "Thou wast delivered from the mouth of giant Slay-good, that thou mightest live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thy aptness to fear, and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing."

Now the day drew on that Christiana must be gone.—So the road was full of people, to see her take her journey. But behold all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river with a beckon of farewell to those that followed her to the river-side. The last words that she was heard to say, were, "I come, Lord, to be with thee, and bless thee."

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate, with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure the children wept. But Mr. Great-

heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.*

In process of time, there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, "I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches : and my message is, to tell thee, that he expects thee at his table, to sup with him in his kingdom, the next day after Easter : wherefore prepare thyself for thy journey."—Then he also gave him a token that he was a true messenger, saying, "I have broken the golden bowl, and loosed the silver cord."(a)

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, "I am sent for, and God shall surely visit you also." So he desired Mr. Valiant to make his will ; and because he had nothing to bequeath to them that should survive him, but his crutches and his good wishes, therefore thus he said : "These crutches I bequeath to my son that shall tread in my steps with an hundred warm wishes that he may prove better than I have been."

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, "Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on." The last words

* O how blessed is the death of the righteous, who die in the Lord ! Even a wicked Balaam could wish for this. But it will be granted to none but those who have lived in the Lord, whose souls have been quickened by his Spirit, to come unto Jesus, believe in him, and glory of him as their righteousness and salvation, and desire to be found in him, in life, in death, and at the bar of judgment. O may we cry to the Lord, to make us of the happy number !

(a) Eccles. xii. 1—7.

he was heard to say, were "Welcome life!"* So he went his way.

After this, Mr. Feeble-mind had tidings brought him, that the post sounded his horn at his chamber door. Then he came in, and told him, saying, "I am come to tell thee, that thy Master hath need of thee, and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message: "Those that look out at the windows, shall be darkened."

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, "Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind, for that I have no need of it in the place whither I go: nor is it worth bestowing upon the poorest pilgrim; wherefore when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill." This done, and the day being come in which he was to depart, he entered the river as the rest: his last words were, "Hold out, faith and patience." So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: "Trembling man, these are to summon thee to be ready with the King by the next Lord's day, to shout for joy, for thy deliverance from all thy doubtings."—And, said the messenger, that my message is true, take this for a proof: so he gave "a grasshopper to be a burden unto him."—Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she

* See the joyful end of one ready to halt at every step. Take courage pence, ye lame, halting pilgrims.

had heard what was done, "that she would go with her father." Then Mr. Despondency said to his friends, "Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company;—my will and, my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure, for ever: for I know that after my death, they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after: and they will walk about and seek entertainment of the pilgrims; but, for our sakes, shut the doors upon them."*

When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, "Farewell, night! Welcome day!"—His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a post in the town that inquired for Mr. Honest. So he came to his house, where he was, and delivered to his hands these lines: "Thou art commanded to be ready against this day se'nnight, to present thyself before thy Lord, at his Father's house." And, for a token that my message is true, "All the daughters of music shall be brought low."—Then Mr. Honest called for his friends, and said unto them, "I die, but shall make no will. As for my *honesty*, it shall go with me; let him that comes after be told of this."

* Pilgrims, mind this. It is as much your duty to strive in the strength of the Lord, against unreasonable doubts and slavish fears as against sin. Nay, are they not, in their own nature, the worst of sins, as they spring from infidelity, and dishonour God's precious truth, glorious grace, and everlasting salvation. Never, never then, cherish or give way to them, but resist and shut the door of your hearts against them.

When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest, in his life-time, had spoken to one Good-conscience to meet him there; the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, "Grace reigns!" So he left the world.*

After this, it was noised about that Mr. Valiant-for-truth was taken with a summons by the same post as the other; and had this for a token, that the summons was true, that "his pitcher was broken at the fountain." When he understood it, he called for his friends, and told them of it. Then said he, "I am going to my Father's; and though with great difficulty I got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles, who now will be my rewarder."

When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, "Death, where is thy sting?" and as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.†

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon

* O how happy to die, under a sweet sense of the reign of grace! Such have their consciences purified by the blood, and made good by the faith of the resurrection of Jesus. And they shall reign with him in his kingdom.

† In the truth of Jesus is victory. He who is most valiant for it, shall share most of its comforts in life, and in death. O Lord, increase our faith in the never-failing word of truth and grace, for thy glory, and our souls' triumph.

his knees in the Enchanted Ground, and the post brought it him open in his hands: the contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. "Nay," said the messenger, "you need not doubt of the truth of my message, for here is a token of the truth thereof,—
"Thy wheel is broken at the cistern." Then he called to him Mr. Great-heart, who was their guide, and said unto him, "Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you, at your return (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of his holy pilgrims,) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover, of my happy arrival at this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone.—I have little or nothing to send to my family, except it be my prayers and tears for them: of which it will suffice if you acquaint them, if peradventure they may prevail."

When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river: wherefore Mr. Standfast, when he was about half way in, stood awhile and talked to his companions that had waited upon him thither: and he said, "This river has been a terror to many: yea, the thoughts of it also have often frightened me: now, methinks, I

stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan. (a) The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey: my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me.* I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too.† His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps have been strengthened in his way.”

Now, while he was thus in discourse, his countenance changed; his “strong man bowed under him:” and, af-

* O! the blessedness, and joy of faith? How does it bring near, and realize a view of Christ in glory? Do we indeed see Christ by the eye of faith? Is he the one, chief object of our souls? Is he precious to us? Verily, then, we shall count our days on earth toilsome ones, and long for the full fruition of him in glory. It will be our great glory to see him, whose blessed head was crowned with thorns, and whose lovely face was spit upon for us; till then, let us live by faith in him, constantly crying, “Come, Lord Jesus, come quickly.”

† Can you say this? Do you love to hear of the precious name of Jesus? Do you covet to follow him, and to tread in his steps? O what has grace wrought! Be humble before Jesus. Be joyful in him, and thankful to him.

ter he had said, "Take me, for I am come unto thee," he ceased to be seen of them.

But glorious it was to see, how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also since I came away, I heard one say, they were yet alive, and so would be for the increase of the church in that place where they were, for a time.

Shall it be my lot to go that way again, I may give those that desire it, an account of what I here am silent about ; mean time, I bid my reader

FAREWELL.*

* Who can read this chapter, (observes the Rev. Mr. Burder) without exclaiming in words once received from heaven, "Blessed are the dead which die in the Lord : yea, saith the Spirit, that they may rest from their labours !" In the important article of death, the privileges of believers appear distinguishing indeed. To human nature, unassisted by grace, death, the awful punishment of sin, is "The King of Terrors." Bitter indeed, and insupportably painful, are the thoughts of death to men who have their "portion in this life," and who are at ease in their possessions. How horrible, to be torn away from all they love, and plunged at once into the unutterable miseries of the damned ! How enviable, even to such, is the calm and serene frame of a dying saint ! Here the monster seems to have lost his sting, having left it in the bleeding body of Jesus. Death has changed its nature and its name. Call it no more death ; it is the sweet sleep of the body, deposited in its earthly bed, under the eye of the Redeemer, till the morning of the resurrection.

At the close of this excellent book, (says the excellent Mr. Mason) let me address one word, reader, to your soul and mine. What think *we* of a pilgrim's life, and a pilgrim's death ? His life begins with the knowledge of Christ, and ends by dying in him, and eternally enjoying of him. And all through life, the pilgrim looks to, and lives upon Christ. Blessed beginning ! comfortable living ! joyful dying !

Now, have *we* part and lot in this matter ? Is Christ our life ? the life of our souls ? If he is, we shall live by faith upon him, rely on his atonement, glory in his righteousness, rejoice in his salvation, have done with all sin, and be dead to all self-righteous confidence ; and in heart, lip, and life,

study to glorify him, by devoting ourselves to him, looking, longing, and waiting for his coming to receive us to himself, that where he is, there we may be also.

As many as live by this faith, and walk according to this rule, peace be on them, from the holy, blessed, and glorious Trinity. Amen.

END OF THE PILGRIM'S PROGRESS.

KEY

TO THE

PILGRIM'S PROGRESS.

THE slight notice taken of BUNYAN'S literary productions and particularly of his *Pilgrim's Progress*, in our account of his life, is only excusable from our design of resuming that subject.

When Bunyan arrived at his sixtieth year, which was the period of his life, his biographers remark that he had written books equal to the number of his years: but it is not from the multitude of his writings (though they make two volumes in folio), that his literary fame must be derived; since, however valuable they may, in general, be considered as practical religious tracts, there are none beside his *Holy War* and *Pilgrim's Progress* which discover any extraordinary genius.

Of the former we may have a future opportunity of speaking more particularly; at present our observations must be restricted to the latter; which shall be considered in two points of view; *first*, as a *literary* composition, and *secondly* as a *theological* one.

Mr GRAINGER expresses the public opinion, as well as his own, of Mr Bunyan, when he says, 'His master-piece is his *Pilgrim's Progress*, one of the most popular, and I will add, one of the most ingenious books in the English language.'

Lord KAIMS, a celebrated critic, says, 'The *Pilgrim's Progress* and *Robinson Crusoe*, great favourites of the vulgar, are composed in a style enlivened like that of Homer, by a proper mixture of the dramatic and narrative; and, upon that account chiefly, have been translated into several European languages.' To this we subscribe with several limitations. The *Pilgrim's*

Progress and Robinson Crusoe belong to quite different classes of writing: the former a religious allegory, the latter a romance, though founded upon fact. No proper comparison can be drawn between the genius of Homer and that of Bunyan; both, it is true, copied nature with great exactness; but the latter possessed nothing of the poetic sublimity of the former; for though he made many attempts to rhyme, none of them are sufficient to rank him in the class of even uneducated poets: I cannot therefore subscribe to the notion of Mr Grainger, and some other literary men, that Bunyan would by any education have been made a *Spenser*. He might have been more likely to succeed as a dramatic writer, or a novelist; but at present he possesses the greater honour of having invented a species of writing of which he had no model, and in which he has never been equalled, and in very few instances, imitated with success.*

Dr. JOHNSON greatly commends "the Pilgrim's Progress" as a work of original genius; and reckons it one of the very few books which every reader wishes had been longer.†

Considered in a religious view, this work ranks still higher. Mr. Grainger, already cited, observes, the 'Pilgrim's Progress' 'gives us a clear and distinct idea of Calvinistic divinity. The 'allegory is admirably carried on, and the characters justly drawn, 'and uniformly supported.'‡

The late ingenious Mr. TOPLADA considers this as 'the finest 'allegorical book extant: describing every stage of a believer's 'experience, from conversion to glorification, in the most art- 'less simplicity of language; yet peculiarly rich with spiritual 'unction, and glowing with the most vivid, just, and well-con- 'ducted machinery throughout. It is, in short, a master-piece

* "Honest *John Bunyan* is the first I know of (says Dr. *Franklin*) who has mingled narrative and dialogue together; a mode of writing very engaging to the reader, who, in the most interesting passages, finds himself admitted, as it were, into the company, and present at the conversation. *Defoe* has imitated him with success, and *Richardson* has done the same." —Priv. Life of *Franklin*.

† *Piozzi's Anecd. of Johnson*.

‡ *Biog. Hist. of Eng.* vol. iii.

of piety and genius; and will, we doubt not, be of standing use to the people of God, so long as the sun and moon endure. 'It has been affirmed, and I believe with truth, that no book in the English tongue has gone through so many editions, the Bible and Common Prayer-book alone excepted*.'

The last-mentioned writer conjectured that Mr. Bunyan might take the *first idea* of his *Pilgrim's Progress* and *Holy War*, from an ingenious piece of allegory written by the Rev. *Richard Barnard*, rector of *Batcombe*, in *Somersetshire*, and published early in the 17th century, under this title: 'The *Isle of Man*: or the legal proceeding in *Man-shire*, against *Sinne*.' The eighth edition of this tract was printed at *London*, A. D. 1632. This supposition has perhaps more probability, as it refers to the *Holy War*, than to the *Pilgrim's Progress*, which was written in prison, where, we are told, his whole library consisted of the Bible and the book of *Martyrs*:† from these, it is very evident, he has borrowed very freely, and with the best effect. It seems, however, highly probable, though Mr. *Toplady* has not observed it, that there was an intercommunity of ideas between Mr. *Barnard* and Mr. *Phineas Fletcher* (cousin to *John Fletcher* the dramatic poet), who published about the same period, an allegorical poem under the title of 'The *Purple Island*,' highly commended by Mr. *Hervey*,‡ and who is allowed to be 'an author whose fame is not equal to his merit.'§

It may be worthy of observation, that about the same time that *Bunyan* wrote his *Pilgrim's Progress*, the learned and excellent *Bishop Patrick* wrote a small quarto volume, entitled, 'The *Parable of the Pilgrim*;' and one should be tempted, from the similitude of the titles, to suppose the bishop had heard of the attempt of *Bunyan*; it is pretty evident, however, that he had never seen it, and he professes to have followed a very different model:¶ nor is there the least reason for supposing that

* *Gospel Mag.* 1776. p. 478. Rev. of *Christian Memoirs*, well known to be written by Mr. T.

† *Grainger's Biog. Hist.*

‡ *Letter*, No. 121.

§ *Biog. Dram.* vol. i. p. 166.

¶ *Baker's Sancta Sophia*.

the layman borrowed a single idea from the prelate. The latter wrote his *Pilgrim* between 1663 and 1665, while the former was in prison, and probably engaged in his celebrated allegory.

Comparing them, Mr. Toplady* observes, 'Whoever has patience to wade through ten pages of the bishop's *Parable*, must be fully convinced that his lordship's limping and unwieldy *Pilgrim* will never be able, with all his hobbling, to overtake, or even to get within sight of John Bunyan, by many a thousand miles: a striking proof, that the greatest men, when they over-step their proper line, appear to the greatest disadvantage; and that exquisite *natural* ability casts a brighter and more captivating lustre than the deepest *acquired* parts, where that is wanting. Genius can shift tolerably well without much erudition; but erudition makes no very attracting figure, unless it be grafted on genius.'

As a practical work, there are very few books, if any, beside the Bible, that have been so extensively useful. The author of a 'Discourse concerning Ridicule and Irony' (printed 1729), asserted that 'Bunyan's *Pilgrim's Progress* had infinitely outdone the *Tale of a Tub*; which, perhaps, had not made one convert to infidelity, whereas the *Pilgrim's Progress* had converted many sinners to Christ.†

It has been said, with equal truth and shrewdness, that Patrick's *Pilgrim* was but a *pedlar*, compared with Bunyan's. For instead of the scriptures we have scraps of the philosophers, and allusions to the heathen mythology, which ill accord with the nature of his work. He does not begin his journey till chapter xxv. and then parts immediately with his guide; whereas one would think the use of a guide was to accompany him. This guide indeed talks a deal of Jerusalem and the way thither, yet leaves him, at last, only talking and considering of his journey.

Having spoken thus generally of Bunyan and his favourite works, the remaining object of these pages is to give the reader, in a very brief form, a general insight into the nature and design

* Gos. Mag. ut. sup.

† Biog. Brit, Note (4)

of his allegory; to point out his principal characters; to explain and illustrate the darker passages; and direct his attention to some of its more latent beauties.

It has been remarked that Bunyan's having had some extraordinary dreams during the time of his conviction, was probably the cause of his throwing his *Pilgrim's Progress* into this form: it is more certain that his situation at the time of writing it, namely, Bedford jail, is alluded to as the DEN in which he slept and dreamed. One cannot forbear remarking here, how much better our author was employed in prison than were his enemies and persecutors; and we may ask triumphantly, which of the learned and dignified churchmen then living at their ease has produced a work of equal, or even comparable merit?

Bunyan's principal and leading character is CHRISTIAN, in whose experience he gives many traits of his own; but tempered with great judgment, so as to represent the experience of most real Christians, who generally, in the early stage of their conversion, feel more or less of those terrors or convictions attributed to our Pilgrim. It ought not, however, to be omitted, that there are some instances of early conversion, in which the subjects of grace are drawn so gently by 'the cords of love;' so powerfully attracted with the charms of divine truth, and a believing view of the character of the Redeemer, that there has been no room for those terrors of the law, which Bunyan and his Pilgrim felt.

This observation is inserted to prevent the discouragement of those who have been led by divine grace in a manner somewhat different from what our author here describes. If we have been 'persuaded and enabled to embrace Jesus Christ,' as he is exhibited in the gospel, we have certainly seen the evil and danger of sin: the means and manner in which we have been led to these views is a matter of much inferior consequence.

But, generally speaking, Bunyan's Christian is a very faithful copy of the feelings of young converts; especially of such as have not been favoured with a religious education; but are called at once from a profane and vicious life, with little or no previous acquaintance with religious truth, and with the word of God.

Ragged garments are so familiar an allegory for an immoral life, that it needs no elucidation; and I hope none of my readers need be told that the *book* which this poor man held in his hand is the *Bible*, emphatically called, 'The word of God.'

The *great burden* upon his back represents the oppression of a guilty conscience, very properly called, in the service of the church of England, a 'burden' that is 'intolerable.'

The behaviour of CHRISTIAN, in this situation, and the treatment he met with from his family and from the world, is perfectly natural, and finely painted. The circumstances mentioned are such as frequently occur, and many of which accord with those related in the author's life. CHRISTIAN'S conduct, however, may appear somewhat harsh in his treatment of his wife and children; for it is certain that Christianity inculcates all the duties of social and domestic life. But then it must be considered, when the dearest relations we have stand in opposition to our duty towards God, we must renounce either him or them, so far as they oppose each other. This is certainly the meaning of those words of our divine Master, 'If a man hate not his father, and mother, wife, and children, &c. he cannot be my 'disciple.'*

The charge of insanity, so often alleged in these cases, seems to merit a more particular attention.

The wise man hath said, 'The spirit of a man may sustain his 'infirmity,' whether it be the weakness of disease, or the agony of pain: 'but a wounded spirit who can bear?'† This indeed requires a supernatural and divine support. The true reason why the language and conduct of such an one appears to the world extravagant and unaccountable is, because they are unacquainted with his feelings. They may have been accustomed to talk of repentance and forgiveness, without affixing determinate ideas to either: but they neither know the nature of the one nor the importance of the other. In our natural estate, many sins are pleasing and agreeable; and while they gratify our pride, or

* Luke xiv. 26.

† Prov. xviii. 14.

minister to our pleasure, we think little of their contrariety to the divine will. And when we cannot deny, or wholly overlook this, we think lightly of their guilt, while they do not injure society, nor violate human laws. Murder, robbery, and a few other crimes, strike us with horror proportionable to their enormity: but neglect and forgetfulness of God, with the omission, and careless observance, of religious duties, appear trifling and inconsiderable faults, which we readily attribute to the weakness of our natures, and think God will not observe them. Nothing is more certain, however, than that the omission of religious worship is a robbery of God:* and that a perseverance in sin, after the profession of Christianity, is 'crucifying the Son of God afresh,' and 'putting him to an open shame.†' Now when things are seen in this light, when sin appears 'exceeding sinful,‡' it is, surely, not wonderful that the mind should be distressed; especially as the same light which discovers this, shews also the purity, holiness, and justice of the Deity. It is true, that the provisions of mercy in the Gospel, are so free and infinitely rich, that they leave no room for discouragement or despair: but then we are so prone to extremes, that we are as hard to believe this as the magnitude of our own guilt: and in the interim between the conviction of sin, and a discovery of the fulness of grace in Jesus Christ, our spiritual enemy often works up our terrors to an appearance of insanity; so far am I from wondering at this, that I am well convinced nothing but the grace of God is sufficient to preserve a sinner from distraction, under a due conviction of the enormity of sin.

It has been said that religion drives people mad; but this is a mistake, arising from the want of discrimination: any distressing subject, too long and constantly impressed upon a weak mind, may easily disorder it; and it is a mercy, considering the present state of human nature, that we are not more frequently overcome. But then are we not to think at all, lest we should think too much? Because too close an attachment to business, or too

Mal. iii. 8.

Heb. vi. 6.

Rom. vii. 13.

strong an affection for a particular object, may sometimes overpower our reason, must we pay no regard to business, or renounce all the softer passions which humanize our nature? Surely not. Neither then should we renounce or despise religion, because improper views of it may have done injury to a few individuals.

We know it was the complaint of a good man in his addresses to God, 'While I suffer thy terrors I am distracted;'^{*} but there is nothing more irrational than the conduct of the world in such cases: they direct the poor convinced sinner to a repetition of the very things that distress him, the vain and vicious amusements of the age, in order to his comfort; they recommend the repetition of the cause by way of cure; which is just as rational as heating diet for a burning fever, or a cold bath for the ague.

How much more rational, as well as scriptural, is the direction of EVANGELIST, who exhorts to 'flee from the wrath to come' by the method of salvation provided in the Gospel. The additional circumstances of the little wicket-gate, and the shining light, are both beautiful and important. The 'gate' is *Christ*, and the 'light' *divine revelation*; as may be seen by referring to the texts our author has placed in the margin, which are generally worth consulting, especially by those who have but a slight acquaintance with the scriptures.

It may be observed, as we proceed, that when Christ is compared to a *gate* or a *door*, it is not to the portal of a mansion, but to a small wicket-gate, like the entrance of a sheep-fold; for 'strait is the gate and narrow is the way that leads to life, and few there be that find it.'

The incident of Christian's neighbours, OBSTINATE and PLIABLE, following him, the latter as far as the Slough of Despond, is happily imagined, and the dialogue well written to the characters. But the most interesting and instructive part of this scene is the different methods by which Christian and Pliable get out of the Slough, that is, a state of distress and despondency: it is of the utmost importance, that we get out on the side next

^{*} Psalm lxxxviii. 15.

the Wicket-gate; that is, by seeking to Christ, and not to the world, in tribulation.

Our author's remarks on the attempts to mend the **Slough of Despond**, by good advice and 'wholesome instructions,' are very shrewd and just. The **Steps** through the midst of the Slough intend those general promises of pardon and acceptance to penitent and inquiring souls which abound in the holy scriptures.

Mr. Worldly-wiseman is sufficiently characterized in his name. His object was to recommend to Christian a more rational, easy, and reputable kind of religion than that of the Bible: he directed him to salvation by his own good works, the works of the law, here represented by Mount Sinai, whence the law was given. And the error of our Pilgrim is a very common one in the early part of the Christian's life.

Evangelist is a faithful minister of the Gospel, whose object is to recommend Christ, and him alone, as the Saviour. If there is any thing exceptionable in this part of the work, it is the formal manner in which Evangelist reproveth and adviseth Christian, which has more the form of a sermon than of conversation. This, however, may be well excused, when we recollect that the speaker is a preacher, and therefore used to sermonize.

The conversation with **Good-will** at the gate, is natural and instructive; but Christian's reception and entertainment at the **Interpreter's** house, is one of the most pleasing and instructive parts of the work. All the allegories here introduced are not of equal beauty and propriety. The first is the least interesting and most defective. The characters of **Passion** and **Patience** are extremely well drawn. The **Swept-room** and the **Muck-raker**, and the inextinguishable fire, are beautiful allegories, but are sufficiently explained by the Interpreter. The **Man** in the **Iron Cage** is an awful picture taken partly from the author's own experience, and partly from observation. Though the man is represented in despair, it does not follow that his case was really hopeless: there may be a way of deliverance when we cannot see it. The dream is an evident copy of one of **Bunyan's** about the time of his conversion.

By the INTERPRETER is doubtless intended the HOLY SPIRIT; whose office it is to reveal the deep things of God, and lead the believer gradually into all the truths of the Gospel, taking the things of Christ, and shewing them to us.

The next scene brings us to the CROSS and the SEPULCHRE, where Christian happily loses the BURDEN from off his back. It may be thought that this should have taken place immediately on his entering the Wicket-gate; and it is true, that a sinner is justified immediately as he believes in Christ; yet as there is frequently a considerable interval between a sinner's justification and his own knowledge of this happy event, this incident is with propriety deferred till now, when he loses that painful sense of guilt which hitherto had attended him, and obtains an evidence of his interest in saving mercy, which is here intended by the SEALED ROLL; as is the acceptance and justification of his person by the CHANGE of GARMENTS, and the SALUTATION of the SHINING ONES.

In works of imagination, the genius of a writer appears, chiefly, in the invention and support of character: and in these respects, Bunyan was particularly happy. Characters, now, multiply upon us, in great variety. Those of SIMPLE, SLOTH, and PRESUMPTION, are finely discriminated, and strongly marked, in the few words they are made to utter; as are also those of TIMOROUS and MISTRUST. FORMALITY and HYPOCRISY are judiciously yoked together, and made to say the same things; and their joining to laugh at Christian when he talked of his experience, is perfectly natural, and well imagined.

The circumstance of Christian SLEEPING and losing his roll in the PLEASANT ARBOUR, forms an instructive incident, the moral of which is, that we should be guarded in our use of indulgences, which are even innocent and lawful; and that there is danger in being too well pleased with our own religious frames and feelings.

The passage by the LIONS points to religious persecution, of the horrors of which (God be praised!) we only know by hearsay. But Bunyan, who had now been for several years a prisoner for conscience sake, must have written feelingly on this sub-

sect. He found, however, the lions *chained*; so that, though they roared and terrified him, they could do him no hurt. On the contrary, Bunyan's imprisonment gave opportunity and occasion for a work that has done incalculable good, as well as procured its author an immortal name. Little did the enemies of Bunyan, and of the Gospel, think that Bedford jail would have produced a Pilgrim's Progress!

The entertainment of Christian at the house BEAUTIFUL, resembles that which he met with at the house of the Interpreter, and, therefore, so far, loses the charm of novelty. The conversation of DISCRETION seems not very interesting and appropriate; but that of PRUDENCE, PIETY, and CHARITY, makes ample amends, and is in every view excellent.

Mr. Bunyan's commentators seem agreed, that the house BEAUTIFUL represents a visible church of Christ; that is, according to the author's sentiments, an independent congregation of professing Christians; and the conversation of the maid DISCRETION, and the other virgin before supper, is supposed to refer to the previous examination of members: the SUPPER itself to represent the Lord's supper, and the subsequent conversation to represent the advantages of church communion.

The conflict between Christian and APOLLYON is very properly introduced in the VALLEY of HUMILIATION, which seems here not so properly to intend that disposition of mind we call humility, but those circumstances of humiliation, affliction, and distress, into which Christians are often brought; as were Job, David, and many other eminent believers recorded in the scriptures. Thus humbled in their circumstances, and dejected in their minds, they are often assaulted by the tempter; but it is our mercy to be fore-warned and fore-armed, as was our Pilgrim, especially with the *shield* of *faith*, which not only repels, but quenches, all the fiery darts of Satan.

The critics have determined, that a degree of obscurity is an essential ingredient in the terrific sublime. Without knowing any thing of the rule, Bunyan has, in more instances than one, conformed to it. A less judicious writer would have described

the monster more minutely, in all his parts and features; but our author has mentioned only the capital features, and by mentioning the smoke and fire out of his belly, has thrown such an obscurity over the whole, as greatly increases the terror of the description.

The VALLEY of the SHADOW of DEATH seems a masterpiece in this class of writing, and would not suffer by a comparison with any thing written by Milton, Spenser, or any of our poets. The introduction to this scene by the return of the two men who had been terrified by a glimpse of it, is particularly judicious and striking, and forms an interesting part of the description; the whole of which is perfectly scriptural, and consistent with experience; and in particular with the experience of the author himself. The circumstance of Christian's not distinguishing his own voice, brings to our recollection that dreadful temptation which Bunyan mistook (as many sincere souls do) for the consent of his own heart to part with Christ his Saviour. The comfort he received from hearing the voice of one before him, and the reasons of his comfort, are introduced with no less judgment and propriety; but there is no end to the noting of beauties in an author that is so full of them.

Before we proceed, I know not how to forbear making some remarks upon Bunyan's frequent introduction of infernal agents, which many consider, in the present age, as the chimeras of imagination, and the mere personification of evil principles. But our author's opinion coincided (whether he knew it or not) with that of the more celebrated Milton, that

‘ Millions of spiritual creatures walk the earth

‘ Unseen, both when we wake and when we sleep.

The malignant part of these, knowing the weakness of our frame, and ever ready to take the advantage of it, watch their opportunity, and the advantage of melancholy tempers and weak nerves, to harass the mind with ideal images, sometimes even to distraction. Say not, ‘ Where then is the power and goodness of God?’ because in this case, it is no more to be impeached,

than in the sufferance of accidents to our frame, or those disorders merely bodily: all these cases are under the immediate control of God, who says to these as to the raging seas, 'Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed:' and who, with respect to his own people, will not suffer them to be tempted beyond what they are able to bear; but who, with every temptation, makes a way for their escape.

The description of the CAVE of POPE and PAGAN at the end of this valley is picturesque and striking, as well as just. Paganism is indeed no more, and Popery so weakened in its power of doing mischief, that pilgrims may pass here at present with little danger. Still, however, it is no less true than formerly, that those who live godly in Christ Jesus must suffer persecution in one form or another; as we may have further occasion to remark.

When Christian overtakes FAITHFUL, our author, in the conversation between them, finds an opportunity to describe some of the varieties of Christian experience, where the work of grace is essentially the same. Faithful escaped the Slough of Despond, but he had a dangerous encounter with Mrs. WANTON: he also escaped Apollyon, but had a hard conflict with SHAME. FAITHFUL on the whole is represented as stronger in grace than CHRISTIAN; wherefore he is said to enjoy the *sunshine* all through, not only the valley of Humiliation, but that of the Shadow of Death: this latter circumstance appears to me however an inconsistency, since darkness is implied in the very name of that dreary valley.

The reason why FAITHFUL made no stop at the house on the hill (called BEAUTIFUL), is mystically expressed, and has puzzled some of the commentators on this book, namely, because he had *so much of the day before him*. I apprehend this designed to intimate that some faithful persons are afraid of attaching themselves to any *particular* church or *party* of Christians, lest this should too much take off their attention from the more important concerns of the divine life. Our author hints, indeed, that this is a mistake, when he puts a wish into CHRISTIAN'S mouth that his companion had stopped there: and assures him that it

would rather have been a help, than a hindrance, in his journey.

This passage has been cited as a beautiful example of our author's candour; it is certainly a proof that he was not the bigot which some of his biographers have pretended.

The character of TALKATIVE is admirably drawn, and the succeeding talk for some time well supported; but the side conversation between the two pilgrims, wherein CHRISTIAN discovers his character to FAITHFUL, is too long and particular to be natural: also the subsequent dialogue between the latter and TALKATIVE has too much the *appearance* of captiousness, and a defect of Christian charity; this perhaps is however more in appearance than in reality; since TALKATIVE is certainly a dangerous character, and the sentiments of FAITHFUL are just, and judiciously expressed, though with some severity.

We now hasten to VANITY-FAIR, and the interesting view, there given, of persecution for a good conscience. The *trial* of FAITHFUL is too just a picture of those of many of the nonconformists of the last age; and the character of my lord HATE-GOOD is such an exact picture of the infamous judge JEFFEREYS as to strike every reader acquainted with the history of those times.

Bunyan, whose invention was inexhaustible, has given expressive names to each of the JURY, and sentiments appropriate to their names. The INDICTMENT exhibited against these Pilgrims contains the charges which will always be exhibited against good men by those who are their enemies for the sake of their religion. 'Master, in thus saying thou reproachest us 'also.*'

The world itself is meant by VANITY-FAIR. It 'is a large and populous TOWN, whose numerous inhabitants are connected, as 'self-interest dictates. When their interests appear to coincide, 'they are friends, brothers, and kind acquaintance; when their 'interests jar, they are enemies. From the monarchs who rule,

* Luke xi. 45

' down through all the departments of life, to the cottager who
 ' labours ; all are actuated by the same motive ; each moves in
 ' his sphere, in the same manner : *for as face answereth to face,*
 ' *in the water, so doth the heart of man to man.* Men's interests
 ' have different modifications, which arise from difference of in-
 ' clination, taste, education, or prejudice ; these modifications
 ' take their forms and names from the three aggregates of all that
 ' is in the world, *the lust of the flesh, the lust of the eye, and the*
 ' *pride of life,* and are denominated fame, honour, glory, love,
 ' wealth, and what not ! but the life and soul of all these is one
 ' and the same thing, self-interest or gratification. The world is
 ' called the town of VANITY, because the dispositions of all the
 ' children of the World are *lighter than vanity* : and because all
 ' the business and cares which occupy their minds, are vanity :
 ' the eagerness and diligence of their pursuits constitute the idea
 ' of the bustle of a *fair*, and the constancy of those pursuits that
 ' of "a fair kept all the year."

' If you look over the list of the commodities of this fair, you
 ' will find that some of them are in themselves lawful, if lawfully
 ' pursued and used : nevertheless they are *vanity*, when com-
 ' pared with heavenly things ; and must, if called for, be sacri-
 ' ficed and forsaken for the celestial crown. If the lawful things
 ' of the world are *vanity*, what are the unlawful ? Not only van-
 ' ity but *vexation of spirit.*

' The entrance of sin into the world, was the origin of this FAIR.
 ' The conducting and government of the world, *as a fair*, has
 ' ever since been managed by Satan, who is called *the god of*
 ' *this world, and the ruler of its darkness.* Infinite Wisdom,
 ' for the best purposes, no doubt, has ordained that his children
 ' should pass through this horrid scene of vanity, confusion, and
 ' wickedness.

' There is such a contrast betwixt the faithful disciples of the
 ' Lord, and the men of this world ; that they appear, as they real-
 ' ly are, *strangers*, and of different countries. In places where
 ' the Gospel has been a while established, and the novelty of it
 ' and its effects a little worn off, the wonder of the men of the

‘ world has ceased ; and, without a grain more of love to Christ
 ‘ or his people, they return to their own affairs, and let the dis-
 ‘ ciples alone : but whenever, and wherever, the Gospel has
 ‘ made its first appearance, or there has been a revival of it in
 ‘ spirit and power, after a long time of lukewarmness and for-
 ‘ mality, the consequences have always been similar to those des-
 ‘ cribed by our author, concerning his pilgrims at VANITY-FAIR.’*

This long and excellent quotation supercedes the necessity of any farther remarks on this part of the work. Only I would add, that this scene of persecution is very properly introduced by the premonition of EVANGELIST; and that while FAITHFUL is carried up, like Elijah, in a fiery chariot to the skies, Christian is happily extricated from his confinement, with a pious and sensible remark on the superintendance of divine providence.

CHRISTIAN, thus deprived of his companion, seems now left to pursue his journey in solitude and silence ; but our author very judiciously raises him a companion in HOPEFUL, who had been converted by the martyrdom of Faithful—thus exemplifying the Christian proverb, that ‘ the blood of the martyrs is the
 ‘ seed of the church.’

A judicious writer hath observed that ‘ the nature of an alle-
 ‘ gory rendered it impracticable to introduce the new convert, as
 ‘ beginning his pilgrimage from the same place, or going through
 ‘ the same scenes as CHRISTIAN had done : neither could FAITH-
 ‘ FUL, for the same reason, be represented as passing the *river*
 ‘ afterwards mentioned.’ Strict theological propriety must some-
 times give way in compositions of this nature ; since it is impossi-
 ble to make every circumstance answer, without spoiling the
 beauty of the imagery, and the consistency of the narrative.

It must be confessed that Bunyan introduces his new Pilgrim to us rather suddenly and abruptly ; but perhaps there is a beauty in leaving something to the reader’s imagination to supply ; which is always better than to satiate the attention with too many particulars. In the sequel, however, we shall see the apparent

* A Key to the Pilgrim’s Progress, by *Andronicus*, p. 180—185.

defect supplied, and the conversion of HOPEFUL introduced with all the art and judgment of an epic writer. The subsequent conversation between CHRISTIAN and BY-ENDS, and his companions, contains a mixture of argument and satire, equally instructive and entertaining; and withal so simple and easy to be understood, that any attempt to explain it might rather render it obscure.

The incidents of DEMAS and the *silver mine*; and *pillar of salt*, are well introduced, and properly improved: but neither do these need any comment.

The pleasant RIVER with which our Pilgrims were refreshed, evidently intends those consolations which the LORD'S people are sometimes favoured with in their journey to the celestial Canaan, but which cannot be expected throughout all the passage. It is a mercy if we may enjoy these comforts in our way; nor must we murmur, or be surprised, as if 'some strange things befall us,' when this river and our path shall part again. Let us beware of BY-PATH MEADOW; that is, of leaving the direct way of our duty, on account of its difficulty and unpleasantness, which is the sure road to distress and ruin. 'The way of duty is the way of safety.'

Though Bunyan perhaps never read any of our old romances, and knew nothing of giants and enchanted castles, but by vulgar tradition, no writer has made so good a use of these popular absurdities. Giant DESPAIR is sketched with a bold and masterly hand. His language and his manners impress us with more terror than any minute description of gigantic form could possibly have done.

In a theological view this part of the work is yet more admirable; as it describes the causes, progress, and cure of religious melancholy. The *cause* appears in the departure of the Pilgrims from the king's high way, the way of holiness; for in that DESPAIR had no jurisdiction. The *progress* of their distress is natural, till they are even tempted to destroy themselves; and the reasoning of CHRISTIAN and HOPEFUL on this subject is very appropriate and beautiful. Nor is less so the account of their *deliverance* by means of the KEY of PROMISE; from which we

may learn, that however we may be brought into distress of soul, our continuance therein arises from neglect of the divine promises, which when properly understood and applied are answerable to every case of doubt and distress; or, as our author says, 'will open any lock in Doubting Castle.'

The scene of the DELECTABLE MOUNTAINS forms a proper contrast to the preceding. Here our Pilgrims are conducted to mount ERROR, where they are taught the dangerous nature and tendency of heretical opinions. It is called a *hill*, because it is by ambition to be 'wise above what is written,' than men become 'vain in their imaginations;' and they much more frequently imbibe dangerous and destructive errors thus, than by simple ignorance, or want of religious information. Our author's modesty in this place is also to be observed and commended, in that, while, with the apostle, he represents some errors as dangerous and fatal (contrary to the fashionable opinion of, the present day), yet he does not chuse to instance in any of those condemned merely by the church and by fallible divines; but in one expressly branded by the pen of inspiration, that of 'Hymeneus and Philetus.'

They are next led to mount CAUTION, to see the dangers they had escaped, when they were delivered from the Giant's hands. And the view they had of the 'blind among the tombs,' was to teach them and us, that the tendency of despair, when men are wholly given up to it, is to darken the understanding and to render the heart insensible. Exclude hope totally from the human mind, and you destroy every spring of virtuous action. No being can love God when totally rejected of him; nor obey him, when every expectation of acceptance is finally cut off.

A view of the hypocrite's BY-WAY to HELL so awakened the fears of our Pilgrims, that it was with much trembling they ascended the third hill, called CLEAR, and looked through the prospect-glass of *faith* to the gates of the celestial city; yet, with all their weakness, and notwithstanding the distance of the view, still they thought they saw 'somewhat of the glory of the place.'

We now journey onward with our travellers, and overtake IGNORANCE, but pass him for the present, as we shall have some

reason to notice him again presently. The robbery of **LITTLE-FAITH** is an interesting episode. 'Precious faith,' and the graces of God's Spirit, are evidently the **JEWELS** of which this poor man could not be deprived; though he lost much of his present comfort and enjoyments, intended by his **SPENDING MONEY**. This character is contrasted with that of **TURN-AWAY** the apostate, in order to shew that though mere 'wanton professors' may often turn back into the world, and become seven-fold more the children of Satan than before they made profession; yet where there is *true* **FAITH**, though it be but weak and **LITTLE**, its possessor shall hold on his way, and finally gain admission to the celestial city.

As to the little misunderstanding between our Pilgrims, I confess I much admire the management of our author, who by this means has thrown a degree of life and novelty into the conversation; and at the same time exhibited a fine moral lesson of candour and forbearance between Christian brethren.

Our travellers had been cautioned at the **Delectable Mountains** against the artifices of the **FLATTERER**; yet when the black man in a white robe (a very proper description of a hypocritical false teacher) met them, so fair was his appearance, and so plausible his speech, that they did not imagine 'that this fine 'spoken man had been he.' Thus were they led into the snare of error, signified by a **NET**, till the **LORD**, sent his angel and 'delivered them,' and set them in their right way; rejoicing as they went, though smarting for their folly, and determined to listen to the **FLATTERER** no more.

' No prophet or dreamer of dreams,
 ' No master of plausible speech,
 ' To live like an angel, who seems,
 ' Or like an apostle to preach,
 ' Should meet with a moment's regard,
 ' But rather be boldly withstood,
 If any thing easy, or hard,
 ' He teach, save the **LAMB** and his blood'

HART

The next character introduced is that of **ATHEIST**, which is short, but drawn with admirable skill; and the subsequent conversation of the Pilgrims is very pertinent.

The **ENCHANTED GROUND** represents a state of worldly prosperity, always dangerous to Christians, as it has a tendency to render them supine and sleepy; the great care our Pilgrims took to avoid this danger, shews the advantages that often arise to good men, by the consequences of one miscarriage preserving them from the dangers of another. The remembrance of what they suffered by the Flatterer brings to recollection also the other caution of the shepherds, to 'beware of the enchanted ground,' by which means they are guarded against, and escape, its dangers.

The experience of **HOPEFUL**, before omitted, is now introduced with excellent effect, to divert their attention, and preserve them from slumber, to which the air of the country strongly disposed them. The reader will be naturally struck, on comparing this with the life of Bunyan, to observe its similarity; and it merits particular attention in a theological view, as giving a very just and scriptural account of the doctrine of divine acceptance, and the justification of a sinner.

We are now again introduced to **IGNORANCE**, a character intended to describe, not the merely uninformed sinner, but such whose hearts are hardened against divine instruction, and rebellious against the truth of God. But the discourse of Christian is so plain and faithful, as to leave no necessity for farther explication or enlargement. The history of **TEMPORARY**, which follows, exhibits another awful character of apostacy, varied from those we have met with, and shewing very particularly and fully, the reasons of their declension, and the steps by which they return back unto perdition. These are displayed, it may be, with too much systematic regularity; but this was not the fault of Bunyan, but the fashion of the times.

'The land of **BEULAH**' here intends that state of sweet peace, and full assurance of faith, with which believers are often favoured toward the close of their lives; and which our author beautifully describes in an accommodation of scripture language,

which seems primarily to refer to the glory and felicity promised to the church of God in the latter days.

The different manner in which the two Pilgrims pass the fatal river JORDAN, which signifies *death*, is very instructive, as it shews, that sometimes more old and experienced believers shudder and tremble in the passage, as did CHRISTIAN, while their younger, and perhaps weaker brethren, like HOPEFUL, pass over it triumphantly. The imagery here is borrowed from the passage of the Jews into Canaan, which is finely applied in the same manner by our evangetic poet, WATTS:

‘ Sweet fields beyond the swelling flood,
 ‘ Stand dress’d in living green :
 ‘ So to the Jews old CANAAN stood,
 ‘ While JORDAN roll’d between.

‘ Could we but climb where Moses stood,
 ‘ And view the landscape o’er,
 ‘ Not Jordan’s stream, nor Death’s cold flood,
 ‘ Should fright us from the shore.’

The passage of Ignorance is designed to shew that a calm death is no proof of a safe state; many, it is to be feared, flatter themselves in their last hours with prospects of happiness built on very weak foundations; and substitute a ‘vain hope’ for ‘a good hope through grace.’ Awful delusion! but ‘these things are written for our admonition.’

The reception of our Pilgrims at the celestial gate is indeed animating and delightful; enough to make every reader exclaim with the wicked prophet, ‘Let me die the death of the righteous, and let my last end be like his!’

PART II.

WHEN different travellers pursue the same route, it is much if they do not stop at some of the same places, notice many of the same objects, and concur in several of their observations. The reader, therefore, in this second pilgrimage to the celestial city, must prepare himself for some of the same recurrences; but abating their want of novelty, he may promise himself much instruction and entertainment.

I am doubtful how far the manner of our author's introducing this second part of his work might stand the test of severe criticism; but I know by experience, that the circumstance of one dream falling within another, as here represented, is not uncommon, nor unnatural; and the thought has, at least, the merit of ingenuity.

The reasons of CHRISTIANA's going on pilgrimage are, when stript of allegorical terms, the report of his happy and triumphant death, the recollection of her former unkindness to him at his setting out, a dream in which she saw him in his present glory, and, above all, the visit of SECRET with an invitation from the King, which intends the secret influences of the HOLY SPIRIT upon the heart.

The conversation of CHRISTIANA with her family is tender and affecting; that with her neighbour Mrs. TIMOROUS, is a proper counterpart to what occurred in the setting out of CHRISTIAN; but the character of MERCY is new, happily introduced, and finely drawn.

The remark upon the SLOUGH of DESPOND is a very just one, and intends that many preachers (who pretend to be the King's labourers), by their legal and impertinent advice to persons in distress of soul, rather increase their despondency than relieve it.

Having tolerably hobbled over the SLOUGH, they come to the WICKET-GATE, where the noisy CUR beyond the wall is well introduced. It is a fine observation, that fear made them knock

louder, instead of weaker; and it is happy when distress of mind leads persons to be importunate at the throne of grace.

Nothing that needs particular remark occurs, till we come to the HOUSE of the INTERPRETER, where such things as were shewn to Christian may be passed over, and of the others there are but few particularly interesting.

The allegory of the SPIDER is a very poor one, founded on a perverted text of scripture, and too much in the style of some of the ancient fathers. It may justify the remark of Mr. ADDISON, that 'John Bunyan was as good a father as the best of them.' He might have said, that few of the fathers were comparable, in respect of natural abilities, with the author of the PILGRIM.

The *calls* of the HEN are not very clearly explained. By the *common call* our author evidently intends the general invitations of the Gospel; the *special call* designs the influences of the HOLY SPIRIT in conversion; by the *brooding note* are meant the consolatory influences of the same Spirit in communion with himself; and the *out-cry* refers to the warnings and cautions which the LORD gives his people in his word, and by the intimations of his providence.

Of the other emblems, I conceive the ROBIN one of the best. The maxims, or apothegms, of the Interpreter, are indeed weighty truths; but the language is quaint, and yet in some instances destitute of point. But these slight blemishes serve only as foils to show the other parts of the work to more advantage.

The BATH represents 'the laver of regeneration;' the WHITE RAIMENT, 'the righteousness of the Saints,' which is 'washed, and made white, in the blood of the LAMB;' and the SEAL 'the witness of the SPIRIT,' which marks them for the LORD'S, and distinguishes them from the world.

When CHRISTIANA and her company were assaulted by the ILL-FAVOUR'D ONES, the reader may recollect, that she was blamed by RELIEVER for not asking a guide; by which the author evidently intends a settled minister, or pastor; the same, therefore, must be designed in the character of GREAT-HEART, who conducted them through the remainder of their journey.

The subsequent conversation between the fair Pilgrims and their guide, is, in the main, scriptural and just ; but what is said of the several kinds of righteousness in Christ, may be thought too fanciful and systematic. But as the doctrines of the atonement, and justification by the righteousness of Christ, are some of the most important and comfortable of the Christian system ; the reader may not be displeased to see the following attempt of an ingenious writer* to explain and simplify our author's meaning.

‘ By the righteousness of Christ as GOD, his essential divine attributes of justice and holiness must be intended. His righteousness as MAN, denotes his human nature, as free from all the defilement of sin. The righteousness of his PERSON, as he hath the two natures joined in one, can only mean the perfection of his mysterious person in all respects ; and his capacity of acting as our surety, by doing and suffering in our nature all that was requisite, while his divine nature stamped an infinite value on his obedience unto death. The eternal WORD, the only begotten Son of God, was under no obligation to assume our nature ; and when he had seen good to assume it, he was not bound to live a number of years here on earth obedient to the law, both in its ceremonial and moral requirements, amidst hardships, sufferings, and temptations of every kind ; *except* as he had undertaken to be our surety. In this sense, he himself had no need of that righteousness which he finished for our justification. And assuredly he was under no obligation, as a perfectly holy man, to suffer even unto the violent, torturing, and ignominious death upon the cross. That part of his obedience, which consisted in enduring agony, and pain of body and soul, was only needful as he bare our sins, and gave himself a sacrifice to God for us. Indeed, his righteousness is not the less his own, by being imputed to us : for we are considered as one with him by faith, and thus “ made the righteousness of God in him,” and we are justified in virtue of this union.’

* REV. T. SCOTT.

The hill **DIFFICULTY**, with the **LIONS**, shew that true religion is no easy matter, especially in times of persecution, when the lions are backed by giant **GRIM**; and we have great reason to be thankful that, in our times, he is no more.

The entertainment at the house **BEAUTIEUL** is both interesting and instructive. In the catechising of the children, we may remark a climax in the nature of the questions proposed to them, according to their age; the most difficult being reserved for the eldest, who returns also the most manly answers.

The episode of **MERCY'S** sweet-heart, **Mr. BRISK**, is lively and beautiful; and well contrasted with the sickness of **MATTHEW**, and his recovery by **Mr. SKILL**. The curiosities of this house are also for the most part well imagined; but withal, so easy and simple, that they need no farther explanation than the author has himself subjoined, especially to persons acquainted with the scriptures. The introduction of the **SHEPHERD'S BOY** in the **VALLEY** of **HUMILIATION**, is another pleasing incident; but the passage through the **VALLEY** of the **SHADOW** of **DEATH** has in it something very awful, and little inferior to the description of the former part. The dark mist, the hissing of serpents, the groans of dying men, and, above all, the trembling of the ground, are circumstances which raise the scene to a high degree of terrific sublimity.

Some modern readers may, perhaps, conceive that our author was too fond of giants and monsters, the chimeras of his own brain; but when, in addition to allowing for the taste of the last age, we add the important theological and moral truths, concealed under these ideas, it more than justifies him.

Mr. GREAT-HEART now becomes the hero of the narrative, and his character is well supported through the whole. The attack of giant **MAUL** was particularly aimed at him, to shew us that able and faithful ministers must expect opposition in the course of their work, in proportion to their courage, activity and faithfulness.

The character of **HONEST** is a sketch which discovers the hand of a master. It is bold, animated, and distinct. That of **Mr. FEARING** is a finished piece, and (if we except the musical allu-

sions, in which the author seems a little out of his latitude) will yield to none in the whole work. The character of SELF-WILL is also good, though somewhat inferior to the two last.

Our author's allegory is in these conversations and characters so easy, and his style and allusions by this time so familiar to the reader, that it might seem to insult his good understanding to enter into particular explications; we therefore stop not till we come to the house of GAIUS, whose entertainment exhibits at once a fair specimen of good hospitality and Christian conversation; in which we may observe plenty without excess, cheerfulness without levity, and seriousness without gloom.

The adventure against giant SLAY-GOOD, and the rescue of Mr. FEEBLE-MIND, will interest many readers; and the character of the latter forms a proper companion to that of Mr. FEARING; to whom he is very naturally represented as a near relation. The marriage of MATTHEW to MERCY, and of JAMES to the daughter of GAIUS, are just mentioned; but leave us to regret that they are *mentioned only*, since they might have formed a very important episode, under the management of such an ingenious pen.

We come now again to VANITY-FAIR, but find the place in a condition considerably different from that in which Christian left it; the martyrdom of FAITHFUL awakened many, who, though they were obliged still to continue in the town, had the courage to dissent from the vanities and vice, to practise holiness, and to love the saints: and, as our Lord says of his disciples, though they were 'in the world,' they were 'not of the world.'

The hospitable entertainment of the Pilgrims at the house of Mr. MNASON, leads us to the encounter between our champion, Mr. GREAT-HEART, and the DRAGON, which image is borrowed from St. John, and represents popery, both in the scripture and in our author. This monster was not slain, only mortally wounded, as was rightly supposed; and we have, in the present age, the satisfaction to witness its dying groans, and, as we hope, its last convulsions.

The destruction of giant DESPAIR and his CASTLE is highly interesting, and mingled with some strokes of humour.

This incident has been objected to on this ground; that giant DESPAIR appears to be yet alive, and many poor captives are frequently immured within the dreary walls of his *castle*. I cannot say that I see the force of this objection, considering the nature of the piece; the author however seems to have anticipated it in the following lines, *if they are really his*, which are subjoined to one of the wooden cuts in some of the old editions:

‘ Though *Doubling Castle* be demolished,
 ‘ And giant DESPAIR too has lost his head,
 ‘ Sin can rebuild the castle, make ’t remain,
 ‘ And make DESPAIR the giant live again.’

The views from the DELECTABLE MOUNTAINS are superior to most of the sights shewn in the second Part, particularly those from mount INNOCENCE and mount CHARITY, with the washing of the Ethiopian, which are very easy and pleasing allegories; but the sight at mount MARVEL seems rather too *marvellous*, though good in its theological import; viz. that Faith can remove *mountains* of difficulties in the way of Pilgrims. In the parting scene, a *looking-glass* is an odd thing for a woman to long for: but when this is explained to be the word of God, the spiritual meaning must be allowed, however improper the literal idea.

The last three characters we meet with are VALIANT, STANDFAST, and Madam BUBBLE; which are all well drawn, though not equally so: and have something new in each of them. VALIANT answers properly to his name, and his song has, I think, more marks of poetic genius than any other of our author's lyric attempts; yet has, I think, a little appearance of boasting, which was not intended, and might have been avoided. Madam BUBBLE intends the world, with its grand temptations of pleasure, riches, and ambition.

The safe passage of our Pilgrims over the ENCHANTED GROUND is in a great measure attributed to the care and conduct of Mr. GREAT-HEART, the leading design of whose character is to shew the great advantages which private Christians may derive

from the care and councils of a faithful and judicious pastor; and in the enjoyment of church communion.

The passage of the different Pilgrims through the fatal RIVER is well described, and their last words taken probably from real instances within the author's observation. The TOKENS of death are those infirmities of the decaying frame, that usually precede its final dissolution, and are borrowed from a beautiful allegorical passage in the book of Ecclesiastes, referred to in the margin.

The close of this second, shews that our author had some thoughts of adding a third part to his Pilgrim's Progress but it is certain that what is sometimes printed as such was not his, but is so very inferior in its execution, that all the best editions suppress it, in just regard to Mr. Bunyan's literary fame.

THE END.



